A Chaine of Graces:

DRAWNE OVT

at length for reformation of MANNERS.

OR,

A briefe Treatiſe

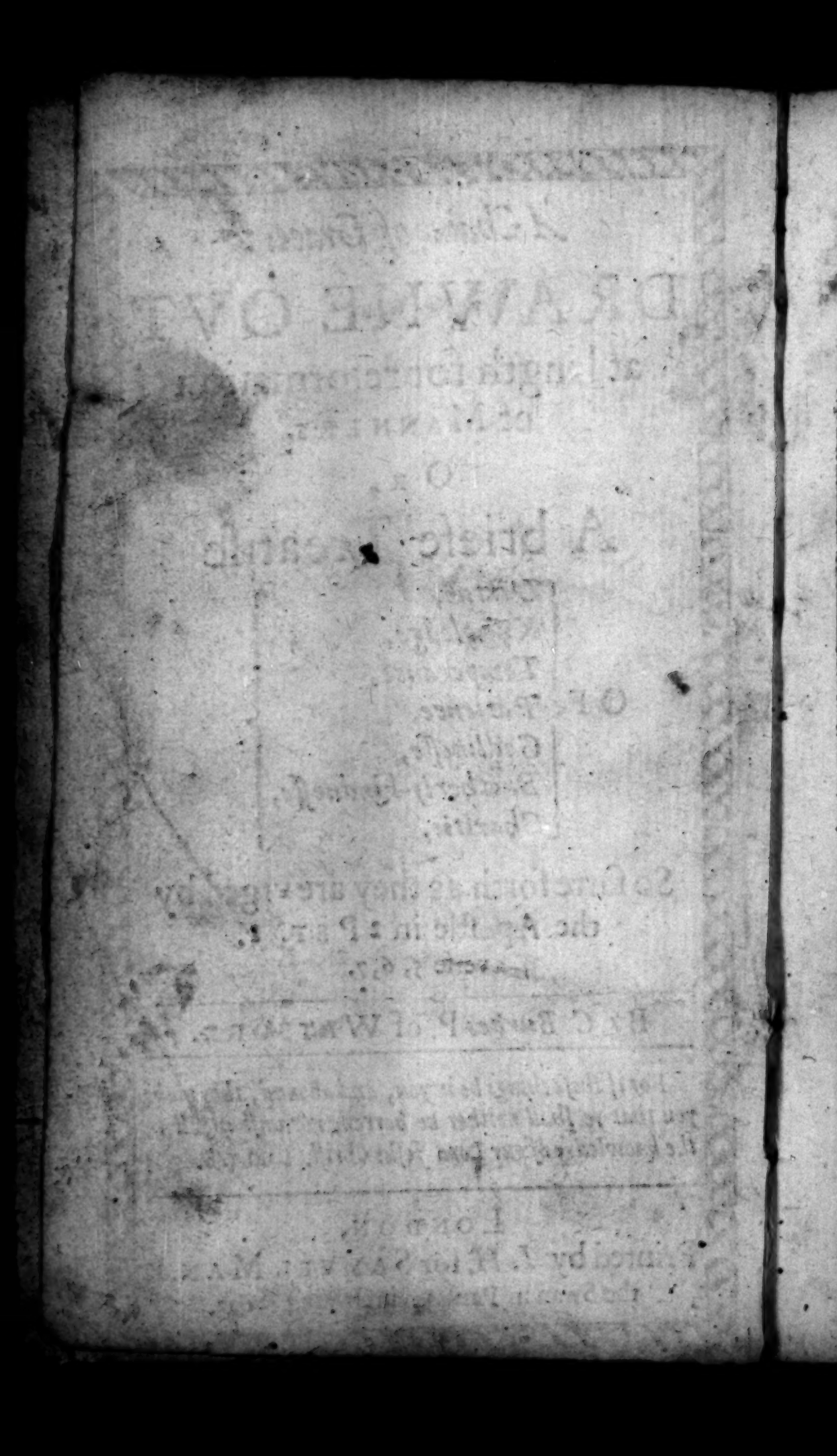
OF { *Virtue*, *Knowledge*, *Temperance*, *Patience*, *Godlineſſe*, *Brotherly-kindneſſe*, *Charitie*. }

So farre forth as they are vrged by the Apoſtle in 2 PET. 1. verſe 5, 6, 7.

By *C. Burges* P. of WATFORD.

For if theſe things be in you, and abound, they make you that ye ſhall neither be barren, nor vnfruitfull in the knowledge of our Lord Jeſus Chriſt. Ibid. v. 8.

LONDON,
Printed by *I. H.* for SAMVEL MAN at the Swan in Pauls Church-yard. 1622.



TO THE RIGHT HONOVRABLE EDWARD *Lord Russell* Earle of BEDFORD, and to his most Noble and religious Consort, the Lady LVCY Countesse of BEDFORD.

Right Honourable,

IF *the Dedication of Bookes can be any testimonie of thankfulnesse to Honourable Personages, to whom*

the Authors are most engaged, your Honours first vouchsafing to admit mee a meere stranger to the office of a Domestique Chaplaine in your Noble Familie, affording mee much respect, and constant encouragement beyond desert and expectation; And your Honour, Madame, *beginning to take care of my further preferment from the very beginning of my Seruice; and after a little waiting, procuring me a setled comfortable abode, and Pastorall imployment, so neere your owne Mansion, and vnder your wing, by your gratious and effectuall mediation to that Honourable Knight, and Baronet,* Sir Charles Morison, *my Noble, and vncorrupted*

Patron,

Patron, (for whose compleat prosperitie, my witnesse is in heauen, that I daily pray vpon my bended knees:) lastly, obtaining, out of your honourable disposition, that further accession of credit, and countenance to my Ministerie, which now I hold; will easily decide the question, to whom these First fruits of mine doe chiefly appertaine. I therefore humbly present the same, as a small expression of that thanksgiuing which I gladly would, but cannot sufficiently render vnto you, most Honourable Founders (vnder God) of all that good I doe possesse.

I know well that things of this nature doe rather increase, then pay the debts of men ranged in so great a di-

ſtance below your ſphere : yet withall I finde the greateſt Oceans willing to embrace the ſmalleſt ſtreames that runne vnto them, tendring their homage, and acknowledgement from whence they ſprang.

And though it be moſt equall that ſuch as publiſh any thing vnfit, ſhould beare the whole burden of the ſhame, and loſſe vpon their owne backs, who euer be their Patrons ; yet it is an honour to ſuch as need no Patrons to helpe them out of brakes, to haue their writings graced by Noble Perſons of eminent reſpect for learning, iudgement and Religion, and to vſe their Names in ſuch a publike act, whereby the world may know they be not deſtitute of friends

that

that will vphold them in any Worke well done.

This Treatiſe was chiefly intended for the benefit of mine owne Charge; but now, by conſequent, I haue put my ſelfe vpon the cenſure of various diſpoſitions, and doe expect the common Lot of all Writers. My only care is, to giue content to ſuch as reade to profit. If any peece hereof ſhall, by Gods bleſſing, adde the leaſt mite to your rich ſtocke of Graces, or to any well-affected, which is my higheſt ambition, I haue enough.

But remembring that now I preſent your Honours with a Booke, I muſt not make a booke of an Epiſtle. What further addition of thankful-

neſſe for your continued fa-uours, my prayers, obſeruance, labours in any kinde, my life it ſelfe, may make, ſhall not be wanting, but gladly for euer tendred from, and by

Your Honours moſt firmly bounden in the ſtrongeſt bonds, to be commanded,

C. BVRGES.

To the Iudicious *and well-affected* READERS.

I Preface vnto you (becauſe it is the faſhion) not to make excuſes, or ſhew cauſes for the publication of this little *Tract*, but only to giue account of the reaſons that induced me to ſome things in this Booke; at which, perhaps, ſome Readers may a little ſtumble.

1. The frequent quota-

tions

tions of Fathers [a] & others, in ſo ſmall a Volume, may ſeeme, to ſome, ambitious: But I rather chuſe to fall vnder the cenſure of Peacocke Singularitans, who can but gueſſe vncertainly at what they would, but cannot iuſtifie concerning my intentions; then be iuſtly taxed of theft, by the truly learned, (who can diſcerne where I haue beene gleaning) for not acknowledging by whom I profit. *Benignum eſt, & plenum ingenui pudoris, fateri per quos profeceris: reprehenſione dignum eſſet, maiorum tacere nomina & eorum appropriare ingenia* [b].

2. The libertie I take in tranſlating mine Authors, may

[a] *Quid? quod prodeſt in horum (Patrum ſcilicet) conſideratione crebro verſari, ne nos à conſenſu doctrinæ & eccleſiæ dimouari patiamur. Gualt. in Zach. hom. 1.*

[b] *Plin. ad Veſpatian.*

may ſeeme to ſmell of inabilitie to render them exactly: But becauſe it is for Schoole-boyes to conſtrue euery *word* by Dictionaries, and Rules of Grammer; and for Schoole-men *(abſit inuidia dicto)* to interpret the *ſenſe* of Authors; and becauſe euery language hath a proper elegancie of it owne, which cannot be tranſlated *verbatim* into any other, and he ſhould be ridiculous that would goe about it; therefore I haue vndertaken rather an *Interpretation*, than a *Tranſlation* of thoſe I cite. *Habet enim omnis lingua ſua quædam propria genera locutionum, quæ cùm in aliam linguam transferuntur, videntur abſurda*[c].

[c] *Auguſt. de vera Relig. cap. 50.*

3. The

3. The placing of the Citations in the bodie of the Booke, rather then in the margent, may be thought a great distraction to the common Readers: But the distraction would be greater on the other side, to those that are more learned, by stopping of their reading with toylesome inquisition to persue the Citations, as with *Hue and Cry*, into the margent. Now, they are inserted in such a manner, as need trouble none, if they consider the Characters are only altred so far as the Latine sentence runneth, at the end whereof they may set in againe as easily, as if they were to passe from one *Paragraph* or Section to another.

4. Lastly,

4. Laſtly, whereas I haue (in imitation of that renowmed *Chryſoſtome*) laid on downe-right blowes vpon the ſinnes I haue beene led againſt, and done my beſt to diſgrace thoſe helliſh monſters; I muſt intreat the equall Readers to conſider the difference betweene *Alluſions*, and *Compariſons* ſtrictly taken; and that I haue not vſed ſharper ſpeeches then the ſacred *word* (our *rule*) hath done, which termeth hainous ſinners, *Beaſts, Swine, Dogs, Vipers, Caterpillers, Locuſts, Wolues, Tigers, Beares, children of the deuill*, &c. and therefore I cannot be iuſtly cenſured for railing, ſince I haue the *Scriptures* for my patterne.

Theſe

Theſe are the ſpeciall offendicles that I thought meet to lift out of the way, for preuenting the preiudice of ſuch as are vnwilling (without iuſt, and vrgent cauſe) to be preiudicate: and as for others that will needs be skipping among theſe blocks, when they may goe by them, let them knocke their ſheenes, and welcome. I might now ſpin out a long encomiaſtick thread; and ſpend much time to ſhew that this little model, is the very *white*, the Apoſtle leuels at; the *Quinteſſence*, the *Center* which all the *lines* of this *Epiſtle* tend vnto: or, on the other ſide, make large declamations againſt the ſinnes

ſinnes of the Times, and by all theſe preſſe you to the viewing (at leaſt) of this *Golden Chaine*, which being *ſtretcht out*, will eaſily appeare to be a glorious ornament, and badge of honour, deſeruing the ambition of the greateſt *Peeres*. But then, what need the Booke it ſelfe? Great mock-begger gates to little houſes, are but ridiculous. Fiſhing before the net, bewrayes a Goteham braine. A large *Epiſtle* before ſo ſmall a *Tract*, would argue either a baſe begging of entertainment; a promiſe of more then can be performed; a tedious inabilitie of knowing what not to ſay; or elſe too ſtrong conceit of the mans

mans owne good ſtile, not to be expected from mee, who muſt ſtriue rather to print *matter*, then *words*; becauſe no Printing buſineſſe doth, or may excuſe mee from my weekly preaching.

If any thing herein proue profitable to ſuch as read it, I aske no gift but prayers for my paines, that I may in this, or any other kinde further be improued for aduancement of our *Grand Maſters* honour, and raiſing vp of ſpirituall ſeede vnto him.

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PAg. 14. for *this* read *these.* p. 17. in the margin, for *Phil.* 1. 12. read *Phil.* 2. 12. p. 43. in the margin, for *Psa.* 48. 7. read *Psal* 84. 7. p. 67. for ἐρεννες, read ἐρεύνης. p. 94. for *businesse* read *busynesse.* p. 118. for דרם read דרם in p. 180. for *unspeakable*, read *unspeakably.* in p. 205. for *imbrace* read *imbrac't.* p. 249. for *possible* read *possibly.*

Besides these words mistaken, there is sometimes a *comma*, for a *period*, and *colons* misplaced. I hope the able friendly Readers will amend, or pardon such small, and easie errors.

A CHAINE OF GRACES, drawne out at length *for reformation of* MANNERS.

2. PET. 1. 5, 6, 7.

5. *And beſides this, giuing all diligence; adde to your faith, vertue; and to vertue knowledge;*

6. *And to knowledge, temperance; and to temperance, patience; and to patience, godlineſſe;*

7. *And to godlineſſe, brotherly-kindneſſe; and to brotherly-kindneſſe, charitie.*

CHAP. I.

THE *forme* of this Epiſtle ſeemes like to *Pharaohs* Butlers *Vine* [a], which, though it bare many buds and bloſ-

[a] Gen. 40. 9, 10.

ſomes, and plentifull cluſters of ripe rich grapes; yet was diuided but into *three* maine *branches*. So this, though fully fraught with admirable varietie of excellent matter cunningly wreathed together, yet according to the vſuall *frame*, conſiſteth but of *three* principall parts: An *Introduction*, a *Narration*, and a *Concluſion*.

Theſe words begin the ſecond part hereof, commonly called the *Narration*, & this ſtands on two legs: { 1. *Exhortation*, *c.* 1. 2. *Caution*.

Which the Apoſtle puts in { 1. Againſt *Seducers*, *cap.* 2. 2. Againſt *Epicures* & godleſſe liuers, *c.* 3.

I am not ignorant that the two laſt chapters containe a *prediction* of that great plague to come vpon the Church by meanes of *falſe Teachers*, and *Atheiſts*: yet withall I know the

the maine ſcope of the Apoſtle not to be Prophecie; but by Prophecie to forewarne and arme the Church againſt thoſe two ſorts of deuouring beaſts. The Prophecie therefore being but the ground of *Caution*, the *Caution* deſerues to beare the name of the ſecond branch of the *Narration*.

The *Exhortation* (as I conceiue) is graduall, the *firſt* degree whereof would lift vs vp to godly conuerſation. The *ſecond* mounteth higher, and faine would draw vs to get *aſſurance* of our effectuall *vocation*, and *election*: both which are firſt ſet downe, and then ſet on: firſt propoſed, and then preſſed by ſundry weighty arguments, which this grand *maſter of the aſſembly* vſeth as a *hammer* to *faſten* his *nailes* withall. Ver. 10.

The former ſtep of this his exhortation is laid downe in

theſe 5.6.and 7.*verſes:* and this is that which only I intend at this time to aſcend. And here before I can get vp vpon it, I muſt ſtand & view the ground on which tis built; becauſe there is ſomewhat, worthy obſeruation, in the Apoſtles method.

After he had drawne out, as in a ſmall *Map*, the large Continent of Religion, eſpecially ſo much thereof as containes the rich *reuenue* of a Chriſtian, by way of *Doctrine*, in the foure firſt verſes: now his method leads him to *Exhortation*; teaching vs hereby, that *Exhortation is a principall part of the Miniſterie.* A thing ſo commonly and conſtantly obſerued by the Apoſtles in euery chapter of their Epiſtles, and ſo inſtantly preſſed on other Miniſters [b], that inſtances need not in ſo plaine a point. Doctrine muſt firſt fill vp the lampe with oyle,

Obſeruation in generall.

[b] 1 Tim.4. 13. 2 Tim.4.2. Tit.2.5.

oyle, and then must exhortation added, put fire vnto it.

The reason is, because *Diuinitie*, howeuer first it deales with the *Vnderstanding*, yet chiefly and principally it wooes the *Will* [c]. It teacheth *truth*, and presseth *goodnesse*. Truth must goe before, and lay a ground for goodnesse. Doctrine must first informe the Vnderstanding, that the Vnderstanding may informe the Will. But goodnesse is the end of truth; Exhortation therefore followes Doctrine to incline the Will. Vpon which foundation a great Schooleman builds this definition of Diuinitie, *Theologia est scientia affectiua &c. principaliter vt ipsâ boni fiamus* [d]. Theologie is an affectiue knowledge &c. principally intending to make vs good.

This giues a checke to the purer wits, refined fantastiques, and curious Gallants of our

[c] Pro. 23. 26 Prou. 4. 23. Deut. 5. 24.

[d] *Bonauent. in Proœm. in Sent. quæst 3. conclus.*

Vse 1.

times, who faine would take vpon them to know more then *Apollo*, and to laugh this part of Preaching quite out of countenance, as too plaine a ſtraine that grates their tender eares; and therefore in deriſion vſe to ſay of ſuch as vſe it, They are good honeſt men, and giue good exhortations, that ſerue plaine country people paſſing well. But &c. I hope you vnderſtand their meaning. Such coarſe morſels will not downe with them; their fine palates call for choicer food. Euery one of them being no leſſe, I hope, then a quick-ſighted *Ariſtarchus*, from whoſe cenſure *Homer* himſelfe muſt not be free.

But tell mee, Gallant, are you growne ſo learned as you would be taken? ſo perfect, as if exhortation were a thing ſuperfluous? What? become a downe-right [e] Puritan? ſo good, as needs no mending?

Some

[e] For ſuch only were termed *Catharoi* in the Primitiue Church, who held themſelues perfect. And this doth beſt agree to the ſcoffers of theſe dayes, who thinke themſelues as good as need to be; and that it were a needleſſe and idle thing for them to follow Sermons, reade, pray, auoid ſwearing, &c. it can no way agree to honeſt godly ſober men, who ſtill acknowledge their wants, and goe on in their endeuours; and do not thinke of themſelus, as if they had already attained, or were already perfect. Phil. 3. 12.

Some I know there be that ramble after knowledge as drunkards after liquor, not ſo much to nouriſh, as to pleaſe their drunken appetite. For although euery man can be content to deceiue, yet no man is willing to be deceiu'd himſelfe. Therfore ſome ſearch for truth, who haue no minde at all to goodneſſe. But *quærentes verũ, ſed non bonum, ideo non inveniunt ſummum bonum:* Seeking truth, but not good, therefore they neuer light vpon the chiefeſt good; as *Hugo*[f] wittily. But the Gallant hath no cauſe to feare that we ſuſpect him to be ſuch a *Gnoſtick:* if we could come ſo neere to feele his pulſe; or his proud heart would ſtoope to Catechiſme, wee might ſoone diſcerne that he of all others hath leaſt cauſe to ſcorne the ſpoone, being ſuch as *hath need of milke, and not of ſtrong meat*[g]. His birth and

[f] *Hugo de S. Vict. miſcell. lib. 1. tit 73.*

[g] Heb. 5. 12.

breeding tels him ordinarie knowledge ſhould not ſerue his turne, but loth he is to be at paines to get it, and yet vnwilling to be held a Brute, or Vulgar; & therfore ſets a good face vpon it howſoeuer. And that men may take him to be ſome bodie, he takes vpon him to correct his Teachers; not vnlike to them who vndertake the cenſure of *Magnificat*; or like ſome wiſeling, that ſhould aduenture to call his father, foole, to proue himſelfe (*ſi placet Deo*) the wiſer man. Whereby, in truth, he ſhewes, that yet he is to learne his A. B. C. That ſcholler that once hath learned any thing of his maſter, will rather brag of him, then diſgrace his teaching.

If any ſhould demand a reaſon, why ſo many Gentlemen are ſeduced to Poperie ſooner then meaner men, the anſwer would be eaſie. Their diſdaining

ning to be built vp the ordinarie way, and to be conſcionable hearers of ſuch meane (but yet beſt) preaching, as is fully laden with exhortation vnto goodneſſe, is the chiefe occaſion of their apoſtaſie. They reſolue, neuer to be catechiſed: they muſt be held ſufficient from their very cradle. Their curious eares will not be beaten with *plaine ſong*, although they vnderſtand no ſtroke of any curious ſtraine. And then, no maruell, if euery dunſticall catchpole Prieſt, and claw-backe fiſhing Ieſuite doe ouercome them, if once they can but winde into ſlender acquaintance with them: according as *S. Paul* hath more then once foretold [h]. Thus *man that is in honour and vnderſtandeth not, is like the beaſts that periſh* [i].

This alſo puts in a timely caueat againſt that clawing ſtraine, which teacheth men to con-

h 2 Theſſ. 2. 9,10,11,12. 2 Tim. 4. 3,4.
i Pſa. 49. 20.

Vle 2.

temne this diuine method, and to diſgrace this kinde of teaching. It is rather for a Paraſite vpon the Stage then a Diuine in the Pulpit to flatter thus. *I need not to apply. I know your wiſdome and diſcretion. I leaue it to your godly care to make the application. I need not to exhort* &c. when many times he knowes too well his hearers are too farre from ſuch a care. They only like ſome daintie, fine, ſmart, ſhort, light, ſmooth, eaſie ierkes of wit that may make them ſport, they loue to ſee the man wittie; ſo he know *Maſter*; as ſome that delight to play with a Monkey, vntill ſhe fall to ſcratch or bite them. But let no faithfull Miniſter of God ſeeke to humour them herein, this is that indeed, which they would haue; but when they haue it, they will deſpiſe thee on the open ſtage. And thus the Gallant will not bluſh to ſay,

my

——*my flatterers*
Shall be the pure and graueſt of
Diuines,
That I can get for money[k].

And thus doth God caſt durt in the very faces of ſuch flatterers, euen by thoſe very men they flatter, although that flatterie be welcome to them. Truſt none of them all therefore with Application: bring *hammers* * with thy *nailes*, and driue them in vnto the very head; yea goad them to the quicke[l]; be inſtant in Exhortation, as well as Doctrine[m]; or elſe thou doſt but halfe thy worke, and for thy negligence deſerue a *curſe*[n].

Laſtly, let people be admoniſhed to *ſuffer the word of exhortation*[o]. When our ſtomacks are downe we are glad of ſharpe ſauces to prouoke appetite. When our knife is dull, we vſe a whetſtone to make it keene, yea ſometimes the Grindſtone too,

k The Alchymiſt. Act. 2. Scen. 2.

* Ier. 23. 29.

l Eccl. 12. 12

m 2 Tim. 4. 2.

n Ier. 48. 10. Ezek. 13. 9, 10.

Vſe 3.

o Heb. 13. 22

too, to make the ſharper edge. Shall wee not then thinke exhortation needfull to ſtirre vs vp to goodneſſe? who findes not too much dulneſſe in his beſt affections? too much coldneſſe in his moſt feruent deuotions? Oh therefore be glad of exhortation to rouſe our drowſie ſpirits; to put them on vnto ſome duties we yet neglect; or to double our diligence in thoſe we haue begun; or giue vs comfort in thoſe we doe performe. It is a great chearing to a godly ſoule to heare a duty preſſed that he is faithfull in. Exhortation is only irkſome vnto ſuch as haue no heart to goodneſſe.

Thus much of the Apoſtles Methode. Now let vs enter vpon his preſent *Exhortation*, in which conſider,

Diuiſion. 1. The *entrance* to it, *And beſides this.*

2. The *exhortation* it ſelfe, wherein is ſet forth,

1. The

1. The *Act*, or duty exhorted to; ἐπιχορηγήσατε, *adde.*

2. The *Obiect* of it, which is double, viz.

1. *Cui*, that to which this addition must bee made. And this is *faith.*

2. *Quod*, that which must bee added to their *faith.* And these be the seuen graces of *Virtue, Knowledge, Temperance, Patience,* &c. in the text expressed.

3. The *manner* of performance of this dutie, *giuing all diligence,* &c. This is the naturall resolution of these verses. But yet for plainenesse sake I will follow the order of words in the handling of them.

And besides this, καὶ αὐτὸ τοῦτο, *pro* καθ' αὐτὸ τοῦτο, as *Beza* thinketh. The simple sense is this: Besides all that which God hath done for you, in giuing you *pretious faith*; *all things pertaining to life and godlinesse*;

Exposit. *And besides this.*

lineſſe ; calling you to glory and virtue ; endowing you with *exceeding great and pretious promiſes that by this ye might be made partakers of the diuine nature,* &c. you muſt now on your parts doe this which followeth, viz.

Giuing all diligence.

Giuing all diligence, that is, not ſlothfully, and coldly, but earneſtly and painfully, doing the vtmoſt of your endeuour alwaies.

Adde to your faith.

Adde to your faith, that is, ioyne, adminiſter, ſupply, daily increaſe vnto that *pretious faith* which through the incomprehenſible goodneſſe of God you haue *obtained*, all thoſe pretious fruits and graces following, both as a teſtimony of your liuing faith, and as the way vnto eternall life, *the end of faith.*

The obſeruations that from hence ariſe are theſe:

1. Obſeru.

1. *We muſt not reſt content in what God on his part hath done*

done for vs, but adde thereto our owne diligence for the attaining of eternall life. This point is cleare from this preſent text, wherein the Apoſtle exhorteth, and preſſeth to *diligence* on our parts, to the vtmoſt of our ſtrength. *Qui fecit te ſine te, non te iuſtificat ſine te:* He that made thee without thy ſelfe, doth not iuſtifie thee without thy ſelfe, ſaith *Auſtin* P: becauſe when he made him hee found him nothing; but when hee comes to apply and impute righteouſneſſe to iuſtification, he finds him a reaſonable creature, into which hee infuſeth grace, and enableth him to be willing, and to embrace by faith, that iuſtification which is offered to him. Which giues no hold to any *Pelagian* ſpirit, to faſten the Tenent of mans will concurring of it ſelfe; for he elſewhere diſclaimes this vtterly; ſaying that God *ex nolentibus*

P *Aug. de verb. Apoſtoli. ſer. 15.*

bus volentes facit [q], of vnwilling makes vs willing. And againe, *volũtas humana non libertate cõsequitur gratiã, sed gratiâ potius libertatem* [r]: Mans will doth not by liberty obtaine grace; but by grace, liberty. And in another place: Let Pelagians know and acknowledge, that God workes not in the hearts of men by the force of the law and doctrine, outwardly sounding in the eare, but by an inward, secret, wonderfull, and ineffable power, not onely *veras reuelationes, sed etiam bonas voluntates* [s]; true reuelations, but good wils also. And so he expresly teacheth in the place first cited: *Totum ex Deo, non tamen quasi dormientes, non quasi vt non conemur, non quasi vt non velimus* [t]. The whole is of God, yet he would not haue vs bee as sleepers, or as if wee ought not to endeuour, or should not needeto set our wils

[q] *Contr. 2. Ep. Pelag lib. 1. cap. 20.*

[r] *De Correp. & gra. ca. 8.*

[s] *Lib. de gra. Christi. ca. 24.*

[t] *Ib. de verb. Apost. ser. 15.*

on

on worke. So that when God hath by his grace made vs willing, he requires our willingnes and *diligence*, (beſides what he hath done) to lay hold on that which he hath prepared for vs. When wee ſet meat before a hungry man, he will not looke we ſhould thruſt it downe his throat, and hee not take the pains to feed himſelfe. Nature teacheth the ſucking childe to draw the breſt when it is put vnto his mouth. So grace doth teach a Chriſtian not to be idle, but to endeuour according to the ſtrength he hath receiued, to take poſſeſſion of the gifts of God. Though God doth finiſh vp the worke it ſelfe, without mans helpe; yet God requires that *Will* which in the firſt conuerſion was meerely paſſiue, afterwards to be actiue, and to *worke out our ſaluation with feare and trembling* [u]. Becauſe *non ſicut in lapidibus inſenſatis*,

[u] Phil. 1. 12.

ſatis, aut in iis, in quorum natura rationem aut voluntatem non condidit Deus, ſalutem noſtram operatur *: He workes not our ſaluation as if hee wrought in ſenſleſſe ſtones, or in creatures in whom hee hath not created reaſon and will.

* *Aug. cont. Pelag. de peccat. meris. & remiſſ. lib. 2. cap. 5.*

Briefly then, he requires our labour; not the ſtrength of nature, but the exerciſe of grace: not the naturall power of our owne will, freely concurring with his worke of grace; but the ſupernaturall power of our will renewed, and enabled to lay hold of eternall life: and ſo we worke, to get what Chriſt hath merited; not to merit, by what wee worke. If any ſhall obiect; Then God doth all, and we doe nothing: for if it be thus, we are wrought vpon, and doe not worke our ſelues: *Auſtin* ſupplies me with an anſwer; *Immo agis, & ageris, & tũ bene agis cum à bono ageris* [x].

x *Aug. de verb. Apoſt. ſer. 13.*

Thou

Thou both workeſt, and art wrought vpon, and then thou workeſt well, when thou art wrought vpon by him thats good.

Lorinus then did fouly ouer-reach, when from this text, and *Auſtin* hee would ſeeme to proue a neceſſity of mans will concurring with Gods grace, according to their Popiſh Tenent *ex condigno* in part deſeruing what it ſtriues vnto. For though God giues man will, and enables him to take poſſeſſion of what he prouideth, yet this argues not a power, or worth in man to be copes-mate with God in the procuring of ſaluation, no more then a beggar by holding out his hand to receiue an almes, doth by the ſtretching forth of his hand merit the almes hee doth receiue. Nay we doe leſſe: for God giues hands and ſtrength and all vnto vs[y], and only requireth vs to vſe

[y] Phil. 2.13.

vse the hands and strength hee hath bestowed vpon vs, to take possession of what in grace and fauour he proposeth to vs. I will shut vp this with that of an arrant Pope*: *Non dubitemus ab ipsius gratia omnia hominis merita præueniri, per quem fit vt aliquid boni & velle incipiamus & facere. Quo vtiq; auxilio & munere Dei, non aufertur liberum arbitrium, sed liberatur, vt de tenebroso lucidum, de prauo rectum, de imprudente sit prouidum. Tanta enim erga omnes homines est bonitas Dei, vt nostra velit esse merita, quæ sunt ipsius dona, & pro his quæ largitus est, æterna præmia sit donaturus. Agit quippe in nobis, vt quod vult & velimus, & agamus, nec otiosa in nobis esse patitur, quæ exercenda, non negligenda donauit, vt & nos cooperatores simus gratiæ Dei.* We doubt not, saith he, that all mans merits come from the grace of God, by whom

* *Cœlestin. 1. in Epist. 1. ad Galliæ episcop. cap. 12. vt citatur à Petro Crab. Surio & Binio tom. 1. Concil. ex lib. Pontificali. nec non à Bellarm. lib. 6. de grat. & lib. arb. ca. 11. quasi Cœlestinus hoc dixit de libertate voluntatis naturalis; sed impudenter torquet sententiam Papæ suæ iste Jesuita.*

whom it comes to paſſe, that we begin to will, and to doe any good thing. By which helpe and gift of God, mans free will is not taken away, but his will made free, that of darke it might become light; of crooked, ſtrait; of fooliſh, wiſe. For ſo great is Gods goodneſſe towards all men, that he accounts thoſe our merits, which are his gifts: beſtowes eternall rewards for thoſe things which hee of his bounty helps vs to: he worketh in vs ſo, that what he willeth, we will and worke: nor doth he ſuffer (his *grace*, or *our will* thus wrought vpon; for we may vnderſtand it of either; the Author expreſſeth neither) to be idle, which he gaue to be exerciſed, not negligently vnimployed, that wee might be coworkers with the grace of God.

2. From the manner, the Apoſtle mentions, *giuing all diligence*,

2. Obſeru. *gence*; obſerue, that *Chriſtianity requireth the greateſt induſtry*[z]. It is a ſtate of happineſſe, but not of idleneſſe. Eaſe is no argument of bliſſe, for then Rogues, and beggers, and their neereſt couſins, our Pot-companions, ſhould bee the happieſt men. We cannot rake a little pelfe together, but with much and tedious toile, and browes bedewd with ſweat; much leſſe will heauen bee attained without our greateſt *diligence*[a]. Excellency doth argue rareneſſe, and doubles the difficulty in getting of it. *Labor proceſſus virtutis*, labour is virtues progreſſe, ſaith *S. Ambroſe*[b]. No labour, no virtue: great labours ſtand in the way to great rewards. Not the ſlothfull, careleſſe, or delicate, but the violent take the kingdome of heauen by force: *non qui alijs, ſed voluntatibus ſuis præclaram inferunt violentiam*: not ſuch as doe

[z] Heb. 12. 15 Phil. 2. 12. 2 Pet. 1. 10.

[a] Matth. 11. 12.

[b] *Ambroſ. in Pſal. 119.*

doe violence to others, but such as offer an excellent kinde of violence to their owne wils, as *Bernard* speaketh [c].

Both these points condemne the desperate careleſnesse of such as throw off all care of saluation vnto God himselfe, supposing, because Christ hath done so much they need doe nothing; concluding, if they were *elected*, they cannot goe to hell. These men consider not what *diligence* the Lord requireth: or else they thinke hee is in ieſt; or so good, that now it matters not how bad they be. But this may giue them cause to feare they haue no portion in what hee hath prouided for his children; since, that *grace which bringeth saluation, teacheth* men to *deny vngodlineſſe and worldly lusts, and to liue soberly, righteously, and godly in this preſent world* [d]. To these I say no more but that of the Apostle

[c] *Bern. in octo punct. punct. 6.*

Vſe 1.

[d] Tit. 2. 11, 12.

postle, *Be not deceiued, God is not mocked, whatsoeuer a man soweth, that shall he also reape* e.

e Gal. 6. 7.

Vse 2.

Hence may wee learne what we must doe in working out our owne saluation, *viz.* Neither be idle, nor worke to merit: but onely doe our vtmost endeuour in getting all Christian graces, both in obedience vnto God who doth command this seruice, and for the fitting of our selues for what he meaneth to aduance vs to *.

* *Dignum valde est, & omnino exigit ratio æquitatis, vt quibus à constitutione mundi, regnum paratur, ipsi etiam sese regno parare non negligant, ne parato regno inueniantur forsitan qui regnaturi fuerant, imparati. Bern. serm. sup. Iob. 5.*

Vse 3.

And lastly, this must teach vs not to rest in any measure of grace receiued, as thinking with our selues that now we haue enough. Our charge is still to *adde*, and *couet* after more as greedily as worldlings thirst for gold f, and drunkards for their wine g. Thereof may we craue not cups but *flagons* full h. Let *Hercules* erect his pillar where he will, a Christians *Nil vltra* is set as farre as heauen, and he that

f 1 Cor. 31.
g Eph. 5. 18.
h Cant. 2. 5.

that staies before, drops into Hell.

3. Obserue. *Faith is the mother grace and root of all the rest:* therefore he saith, *adde to your faith, vertue*; because we must haue *faith* before we can haue *virtue* pleasing vnto God[i]. Euery virtue is the foundation of it owne workes. But faith is the root of euery virtue, and giues a soule to euery virtuous action. Other virtues are as the maine armes of trees, that beare a many lesser branches on them, but faith doth beare and feed those armes, and all. Faith is the *Spouses wedding Ring*, the first part of all her husbands goods, that after he hath maried her, he endowes her with, and by virtue of the same doth giue her interest in all he doth possesse.

3. Obseru.

i Heb. 11. 6.

It is before other graces not in *time*, because in respect of infusion all graces are infused

k *Alex. de Alens par. 4. q. 12. m. 3. ar. 2.*

together, but *vsu*, in respect of exercise and orderly dependance on each other, as *Hales* k distinguisheth. Or it is first, *causalitate*, in respect of causalitie, not principall and primarie, but secondarie and immediate, as the *liuer* may be said to feed the *veines*. All graces may be said to be together in time, as fire and the light of it doe both appeare in time together; but yet there is in order of nature betweene themselues a prioritie: for so fire is before the light, because the light is caused by the fire. And so faith is before other graces, because all graces flow from it, and depend vpon it, and may be said to be *added* to it, as the water of a fountaine, that mounting vp on high, descendeth backe into the Cesterne from whence it came.

Vse 1. Where then shall *Bellarmines good workes*, not only *morall*, but

but *ſpirituall* too, (before grace be giuen at all[l]) haue any place, ſince *faith* is the firſt thing, and leads in all the reſt, that God accepteth in the ſonnes of men? *Auſtin* well ſaith of him that ſeemes to be moſt virtuous, and yet wanteth faith, that he is like a man galloping vpon the ſpeed beſide his way. And thus concludes of workes; *Si bona videbantur antequam credéres, currebas quidē; ſed præter viam currendo, errabas potius quàm perueniebas*[m]: If thy workes ſeemed good, before thou didſt beleeue, thou didſt run indeed; but, beſides thy way, thou didſt rather wander from, then draw to God.

But the Papiſts thus explaine themſelues: That men without faith may doe good workes, *quoad ſubſtantiam operis*[n], in reſpect of the ſubſtance of the worke, although they haue no faith: but it is not good in re-

[l] *Bellar. de gra. & lib. arbit. lib. 6. c. 15.*

[m] *De fide ad Petrum.*

[n] *Bellar. de grat. & lib. arb. l. 5. c. 6.*

ſpect of merit at the hand of God. This ſpake they truly, for none can merit. But the other is a groſſe abſurditie, that they affirme a man may without faith doe a good worke for the ſubſtance of it. Whereas *Intentio facit bonum opus, intentionem fides dirigit*: the intention makes the worke good, and faith muſt gouerne this intention, or elſe no intention can make it good, as *Auſtin* ſpeaketh [n]: and all the world knowes how hee hath ſtygmatiz'd the beſt workes of the moſt virtuous Infidels, eſteeming of them but as glorious ſinnes.

[n] *Auſtin. in prine. expoſ. Epiſt. ad Rom.*

Vſe 2. What now remaines to vs but that aboue all Graces wee firſt make ſure of *Faith?* for this is all in all. He that doth any thing without it, doth worſe then loſe his labour. For *whatſoeuer is not of faith is ſinne.* Hold out, and *hold faſt Faith*, or all is loſt.

What

What euer we part from, let vs not part with this. This is the maine Cable that holds our Ship at anchor vpon our sureſt ground. If this be cut, the ſhip muſt needs to *wracke* o. This is the chiefeſt treaſure in our Cabinet. The heathen *Seneca* could ſay, *Nihil retinet qui fidem perdidit:* he hath reſerued nothing, that hath loſt his faith. By faith, indeed, he meant, truth; (for other faith he neuer knew) but yet tis true of what wee meane by *faith.*

o 1 Tim. 1, 19

Chap. II.

TO your faith, virtue; and to virtue, knowledge; &c. Seuen ſeuerall vittues are linked in one *Chaine*, and all alike propounded as the *obiect* of this *exhortation.* Whence we may obſerue in generall: *All Graces as well as any muſt be*

Obſeru.

the obiect of a Christians diligence. It is not enough to shew our diligence in one or two Graces, or in a few duties, but wee must extend it vnto all. [p] Therefore the Apostle puts vp all these vpon one file, vsing the Verbe ἐπιχορηγήσατε but once for all, that so we may take them vp all together. All vertues are so linked one in another, that he that will haue one must haue all, or else let all alone. Hence *Hierome* [q], (and after him, *Bernard* [r] to like effect:) All virtues doe so cohere together, that he that hath one hath all, and he that wants one, wants all. Their meaning is: He that hath one in any perfection, hath also the seeds of all the rest at least [s]. As vices, so graces *assemble themselues by troopes* [t]. So *Chrysostome*: *Neque enim sola temperantia potest homini salutem adferre, si cætera desint bona, neque cura pauperum,*

p Rom. 12. Phil. 4. 8.

q *Hierom. in Epist.*

r *Bern. de Passione Dom. cap. 42.*

s *Bellarm. de gra. & lib. arb. l. 5. c. 3.*

t Can. 6. 13.

pauperum, neque benignitas, nec quicquam aliorum quæ cum virtute geruntur, sed oportet vt omnia simul concurrant in animas nostras [u]. Temperance alone cannot bring a man to heauen, if other good things be lacking; neither care of the poore, nor bounty, or any other things; but it is necessarie that all graces should be found within vs.

[u] *Chrysost. de orando Deum, lib. 1.*

Vse 1.

Away then from Religion all trifling Pedlers, that pedle with some peeces of it, which doe not crosse their lusts, but will not deale for the whole commoditie. Some will reade, but not pray; or pray, but not reade; or reade, but not heare; or heare, but not doe; or doe, but not all. Such are like Bedlams that cloath only some parts of their bodies, and expose the rest to the extremitie of the cold. What got *Herod* but greater condemnation be-

cause he did not all? *He that keepes the whole Law, and yet offends in one point, is guiltie of all: for he that said, doe not commit adulterie, said also, doe not kill: now if thou commit no adulterie, yet if thou kill, thou art become a transgressor of the Law**. So he that bade thee get *faith*, bade thee *adde virtue* to it; and so of all the rest. *Virtue* without *knowledge* will but breed superstition. *Knowledge* without *temperance* doth make a man no better then a learned swine. *Temperance* without *patience* is not enough: nor *patience* without *godlinesse*: nor *godlinesse* without *brotherly-kindnesse*: nor *brotherly-kindnesse* without *charitie*.

* Iam. 2. 10, 11.

Vse 2. *Haue respect therefore vnto all Gods commandements*, as worthy *Zacharie* and *Elizabeth* x. There is no way but this, to keepe vs from *confusion*, and euerlasting shame y.

x Luk. 1. 6.

y Psa. 119. 6.

We

We are in a *militant condition* with many and mighty enemies. Shall we goe out against such a puissant Armie with but a peece of armour, or only with a man or two? Nay, *take we vnto vs the whole armour of God*, or neuer looke to *stand in the euill day*[z]. All the graces that are to be had, are little enough to defend vs against so many enemies as doe encampe against vs. But yet if there were no such necessitie of them for our defence, the excellencie of them should make vs take them vp. If a man discerne but one grace begin to peepe, doth he not finde it good? Reason then will tell him, that if one be good; many, be better; and all, be best of all.

z Eph. 6. 13.

This being premised, I come now to the particular, *graces*, or *virtues*, or *duties*, call them as you please. For they are graces in respect of their *originall*;

Generall grounds for the exposition of these 7. graces.

virtues, in respect of their *habite*; duties, in respect of *exercise*. Diuers haue diuersly descanted vpon the number, and order of these seuen. I will not fill my paper with other mens allusions, much lesse with their delusions. What comes neerest to the Apostles meaning, I will briefly shew; due reuerence obserued to all other men.

First, it is confess'd by all, that these graces are such as pertaine to Christian *conuersation* in this world among men, as fruits of faith in God.

Secondly, it is granted, that the Apostle doth not curiously obserue the naturall order, dependance, and flux of these seuen, betweene, among, or from one another; but only presse them as necessarie additions vnto, and fruits of faith, to proue it true and fruitfull.

Thirdly, it is agreed, that the Apostle doth not by reckoning

ning vp these *seuen*, exclude the care of labouring after any other else-where expressed: but only mentions a great number, to intimate vnto vs a care of all; for he vseth a *synecdochicall* figure frequent in Scripture, mentioning only some, when hee includeth all [a].

[a] Isai.4.1. Amos 1.3.

Fourthly, therefore the *distinction* of these *seuen*, must be made according to the seuerall *obiects* about which they are conuersant in the practise of them.

Fifthly, the *conuersation* of a Christian respecteth more immediatly *things*, or *persons*. For all his actions are either such as concerne duties to be performed by *himselfe alone*: or such as are immediatly directed to the *persons of other men*. Direction and furniture for both these sorts of actions are here set downe.

1. The

1. The *actions* which are immediatly *circa res*, about *things* chiefly belonging to his owne person in the exercise of *faith*, concerne either

1. *Good*, to which belongs *virtue* to *doe good*, and *knowledge* to direct him in it.

2. *Euill*, and this is either

1. *Euill* of *sinne*, to which he shall be enticed many waies, for auoiding whereof he must haue *Temperance*.

2. *Euill* of *punishment*, sometimes for doing good, if it come from men; for other causes, as it comes from God. For his cariage herein he must haue *patience* to *beare*, and *godlinesse* to *honour God* in the bearing of it.

2. The *actions* which more immediatly concerne his cariage towards the *persons* of men, are such as hee must performe either

1. To *good men*, considered

as

as members actually ingraffed into Christ, effectually called to the same *glory and virtue* with him, whom hee must vpon this ground extraordinarily regard: towards these hee must shew *Brotherly-kindnesse.*

2. To *all men* in generall, considered as partakers of the same common nature with vs, and created in the image of God as well as our selues, and capable also of blisse, for ought wee know of any particular persons in the whole race of man-kinde, conuersing or liuing on the earth; to these belong *Charity.*

Thus haue I according to my skill marshalled these seuerall graces in their proper rankes: It now remaines that I proceed to the distinct handling of them as they lie in order.

Chap.

Chap. III.

Of Virtue.

THe *first* that comes to hand, is *Virtue*. *Adde to your faith, Virtue.* Somewhat muſt firſt bee ſpoken of the notation of the word, and then wee will deſcend vnto the thing it ſelfe.

1. The word in the Originall is Ἀρετὴ ἀπὸ τοῦ αἴρεῖσθαι, which ſignifies to make a free choyce of ſome excellent thing vpon mature deliberation. So that herein is included three things.

1. The *excellency* of the thing made choice of: that choice onely comes from virtue, which hath faſtened on ſome thing truly excellent.

2. The *free embracing* of

it

it by the will. Choice argues freedome of him that chooseth. He that must be drawne by head and eares vnto any virtuous action, although he doe the worke, he is no virtuous man.

3. A *mature deliberation* and aduice before the choice. He that doth by accident, or as it were by some sudden strong temptation, fall vpon some good worke, without mature deliberation of the excellency of the worke; and of his duty to set about it, and doth not in conscience thereof performe it, is no virtuous man. Good turnes done in sudden fits and humours, are no virtues in him that doth them.

The *Latine* word is *Virtus*, some say, *à vira*; because it is the property of humane nature to be *virtuous*, and he deserues not the name of a man who is not

not virtuous. But it is rather deriued *à vi vel violentia*, from ſtrength, or force, as not onely *Durand* [a] (who is therefore called foole,) but alſo *Aquinas* [b], *Hales* [c], and others doe more rightly iudge. Which *Etymologie*, how euer ſome diſlike, is moſt proper; whether wee regard the practiſe of humane Authors, whence we had the word, who aunciently held, that there was but one *virtue*, and that was *Fortitude*: or the ſacred Scriptures, which ſet out *Virtue* by גבורה [d] and חיל [e] which ſignifie *force, ſtrength, or power*. *Virtue* it is by which we get the *Kingdome*, as the way vnto it. But this, the *violent* muſt *take by force*, or goe without it: *virtue* is conuerſant in workes of difficulty, and therefore is it *virtue*, becauſe it hath force, and ſtrength to ouercome a difficulty.

2. Touching the thing it ſelfe;

[a] *Durand. in 2. ſent. diſt. 27. quæſt. 1.*
[b] *Aquin. 2. diſput. quæſt. de virtut. in com. ar. 1. in reſp.*
[c] *Alex. Hales. virtus quia circa difficile. par. 3. q. 59. m. 5. ar. 5.*

[d] Mic. 3.8. Pro. 20.29.
[e] Pſal. 84.7. Some ſay the word מדה which ſignifies a meaſure to meaſure withall, is vſed to ſignifie virtue. But I cannot finde it any where in this ſenſe.

ſelfe; becauſe the word is diuerſly taken, wee muſt firſt *diſtinguiſh*, and then *deſcribe* it.

There be, I thinke, as many diuiſions and deſcriptions, as Authors that haue written of it. That diuiſion of the *Popiſh Schoole-men* is worſt of all: they ſay, that *virtue* is either, 1. *Naturall*, 2. *acquired* by induſtry, or 3. *infuſed* by the ſpirit of Grace [f]. The two former members of which diuiſion they may put vp in their pockets, as erroneous, and falſe. That only deſerues the name of *virtue*, in the Schooles of Chriſtianity, which is *infuſed*. They only are virtuous who haue it *from aboue* [g]. Purblinde *Plato* by the dim candle of corrupted Nature, did diſcerne as much, for thus he ſaith, *Virtutem humanâ neq; naturâ, neq; doctrinâ, neq; exercitatione parari poſſe, ſed merum Dei donum eſſe* [*]. Virtue cannot

[f] *Vide Greg. de Valent. in 1 2a. Thom. diſput. 5. q. 3. punct. 1.*

[g] Iam. 1. 17.

[*] *Plato in Menone.*

cannot be atchieued by humane nature, doctrine, or exercise, but it is the meere gift of God.

Infused Virtue is therefore that of which we are to treat: & this, some, describe by the *causes*; some, by the *Act*; some, by the *effects*; and some, by the *properties*. That of *Austin*, refined by *Aquinas*, is best worthy of our approbation; *Virtue is a good habit of the minde wrought by God himselfe in vs, without our helpe, by which wee may liue well* [h]. In which description we haue the *habit*, *efficient cause*, *act*, *or effect*, of virtue considered in the generall nature of it.

Virtue thus taken, is in respect of the *efficient cause* [i], all one with *Grace*: for all *virtues* are *graces*, because *freely giuen*. Therefore the Scripture when it speakes of graces appertaining to the execution of morall duties, doth often retaine the name of

h *August. de lib. Arb. li. 2. cap. 18, 19. Aquin. 1. 2. q. 54. ar. 4. nec non in Quæst. disp. de virt. in communi. ar. 2.*

i *Alex. de Hal. par. 3. quæst. 62. m. 1.*

of *virtue*; as this *text*, and other places [k] witnesse. The Schooles haue diuers distinctions of infused Virtues. Briefly, the sum of what they say, may be reduced to this generall distinction, taken from the different *ends* that virtues leuell at.

[k] Psal. 48. 7. Phil. 4. 8. 1 Pet. 2. 9.

Of Virtues, some respect the *chiefest* and *highest end* of all. And some respect *ends*, *subordinate*, and *leading* to the *chiefest end*.

1. Those virtues that respect the *highest end* are such as looke and tend immediatly to God himselfe; & these are three, *faith*, *hope*, and *charity*: Faith beholds him as he is *summa veritas*, the chiefest truth: Hope waits vpon him, considering him as he is *summa largitas*, the chiefest bounty: and Charity closeth with him, as he is *summa bonitas* the chiefest good [l]: Whereas all other virtues haue some lower obiect to pitch vpon, immediatly:

[l] *Brulifer. in 3. sen. dist. 26. q. 3. Tho. Aquin. Comment. in 1 Tim. 1. 5. lect. 1.*

atly: and therefore the former three by way of excellency are taken from the reſt, and by the ſchoole-men dub'd with the title of *Theologicall*.

2. Other virtues reſpect ſubordinate and inferiour *ends*, which ſerue as meanes vnto the chiefeſt *end*, and of this ſort are all beſides the former three.

This latter ſort are ſometimes againe diſtinguiſhed into,

1. Such as are conuerſant *circa verum*, to ſearch out the *truth* of things, and haue their *ſeat* in the *vnderſtanding facultie*, and therefore are called *Intellectuall*. Of this kinde are *Knowledge, Wiſdome, Prudence, Art*.

2. Such as are chiefly imployed *circa bonum*, about goodneſſe for mans obſeruation and practiſe in his *manners*, or conuerſation, hauing their *ſeat* chiefly in the will, by the exerciſe

exercise of which vertues, a man receiues the denomination of a *good man:* and these are called *Morall*; of this sort are *Iustice, Mercy, Faithfulnesse, Clemency, Fortitude, &c.* But here must be obserued, that not only among Philosophers, but Diuines also, *Intellectuall* vertues goe vnder the name of Morall; especially when both concurre in the same man who exerciseth all the vertues hee hath in doing good, as *Aquinas* noteth.

How virtue is taken here.

Thus farre of virtue in generall: now wee must enquire, which of all these sorts of vertues, the Apostle in this text commendeth to vs. There is no question, but he speakes of *Morall virtue infused*; because he exhorteth vs to furniture for our Christian conuersation in this world, agreeable vnto our *pretious faith*. But morall virtue indefinitely proposed, is some-

times

times taken *pro genere generaliſſimo*, for the *whole Nature* of virtue including all particular *ſpecies*, or *kindes* of virtue whatſoeuer vnder it; [m] and ſometimes *pro genere ſubalterno*, for all virtues of one ſort, or kind, and in this latter ſenſe tis taken here: for it cannot bee meant of all virtues in generall, becauſe there bee diuers other particular virtues diſtinguiſhed from it, and to bee added vnto faith, beſides that the Apoſtle meaneth by this word Virtue, in the Text. Nor can it be taken for any indiuiduall and particular virtue, becauſe virtue indefinitely propoſed, is *nomen ſpeciei, non indiuidui*, a name that imports not any particular virtue, culd out from all others, but all virtues of the ſame ſort, or *kinde*.

[m] 1 Pet. 2. 9. Phil. 4. 8.

Beda tom. 5. in Comment. ſuper hunc loc.

So that briefly by *Virtue* he meaneth both the *habite* and

exerciſe

exercise of *infused morall virtue* producing *all good workes* which are any where enioyned in the word of God, as fruits of faith, *adorning* that *Gospell*, by our godly conuersation, which we doe professe.

This being the meaning of our Apostle, the point from hence is plaine, *viz.* *Christians must diligently labour to bee virtuous, and doe good workes, as well as to beleeue.* Adde to your faith, *virtue.* Faith is the life of the soule [n]; and *virtue* the life of faith [o]. Faith and Virtue are the two legs of a Christian; hee that wants either, is but a hobling heldein, and wee know the Hebrew Prouerbe, *the blinde and the lame enter not into the house for euer* [p]. You shall as soone meet a man in heauen without faith, as without virtue producing good fruits. And because the tree of virtue is euer full

Obseru.

n Gal. 2. 20. Hab. 2. 8.
o Iam. 2. 14. 17. &c.
p 2 Sam. 5. 7.

full of fruit, therefore as here we are exhotted *to adde virtue*, so in other places to the same effect are good workes pressed [q], as well as faith. But here that knowne distinction of witty *Bernard*, wherewith he concludes a *Tract*, is worth inserting; Works are *via regni, non causa regnandi* [r], the way to heauen, not the cause of reigning. When against the Papists, wee deny workes in the act of iustification, as the Scripture doth [f]; wee doe not discharge the iustified man from doing of them, as fruits of faith to proue it liuely [t], and as testimonies of his thankfulnesse and conformity vnto God and Christ, *who gaue himselfe for vs that hee might redeeme vs from all iniquity, and purifie vnto himselfe a peculiar people, zealous of good workes* [u].

According to the sense of Scriptures, wee say with the Scripture,

[q] 1 Tim. 6. 17, 18. Tit. 2. 7. 10. &c. Tit. 3. 14.

[r] *Bern. de gra. & lib. arbit.*

[f] Rom. 4. 2, 3.

[t] Iam. 2. 24.

[u] Tit. 2. 14.

Scripture, *faith without workes is dead. And that a man is not iuſtified by faith alone, without workes,* in reſpect of the ſenſible aſſurance of it within himſelfe; for he muſt haue virtue producing good workes to iuſtifie the ſoundneſſe of his faith, againſt all Satanicall temptations; and to diſtinguiſh it from all vaine perſwaſions, and counterfeit faith.

Which expoſition is neither ſtrained nor new. For ſo *Origen* expoundeth that place of *Iames*; ſaying, a man may bee ſaid to bee iuſtified by workes, *quia certum eſt eum qui verè credit, opus fidei & iuſtitiæ operari**. Becauſe it is certaine, that hee who truly beleeueth, worketh the workes of faith, and righteouſneſſe. I might ſoone caſt vp a mountaine of teſtimonies, to this purpoſe, if this little Treatiſe could beare them: but I ſpare; caſting

* *Origen. in Rom. 4. lib. 4.*

ing but this one bone more to the Papists to gnaw vpon, which I haue taken out of their owne renowned Saint, *Aquinas*. *Opera enim non sunt causa quod aliquis sit iustus apud Deum, sed potius sunt executiones, & manifestationes iustitiæ, nam nullus per opera iustificatur apud Deum*[x] *&c.* For workes, saith he, are not the cause why any man is iust before God, but they are rather consequents and manifestations of our righteousnesse. For no man is iustified by workes before God. So that when we consider virtue and the fruits of it, as a consequent of faith in the iustified man, wee require *Ours also, to learne to maintaine good workes for necessary vses,* * *that they be not vnfruitfull,* as much as any Papist of them all.

x *Aquin. in Com. super Gal. 3. lect. 4.*

* Tit. 3. 14.

Vse 1. This may take off the scandall cast vpon our *Doctrine* touching *Workes*, and lay the Saddle

Saddle vpon the right horſe; condemning the true *Solifidians* of our age, that boaſt of faith, as good & muth as may be; and will beleeue, with you, or any man liuing; but *no point* good workes. As for virtue, they are of *Machiauils* opinion, *the name is an honour, the vſe a cumber.* Though theſe prate of faith, yet they neuer knew it, much leſſe enioyed it. For faith and virtue are twins of a birth, and euer dwell together: but theſe fruitleſſe faithlings haue no roome for virtue, and are ſo farre from entertaining it, that they profeſſe themſelues enemies to it, and all that giue it any harbour: And theſe be they that cauſe our doctrine of *Iuſtification by faith* to bee ſo much traduced by thoſe faithleſſe vaſſals of *that Man of Sinne.* But ſuch we vtterly diſclaime, as none of ours; they may bury their faith, & themſelues

ſelues too, when they will; for their faith is dead, and ſtinketh long agone. A heauy doome will one day paſſe vpon them for want of virtue to their painted faith. There is a fearefull curſe denounced on the *barren fig-tree* [y] while it ſtandeth: But that's not all; the dreadfull *axe* of vengeance muſt cut it down, and then it *ſhall bee caſt into the fire of hell* [z]. And in the meane time, if any ſhame were in them, they would lay aſide the name of *Chriſtians*; ſince the *Deuill* himſelfe may better take it vp, then any of them; for *he beleeues, and trembles* [a], but they doe neither.

[y] Matt. 21. 19.

[z] Matt. 3. 10.

[a] Iam. 2. 19.

Vſe 2. Let this preuaile with all faithfull men, to ſtriue by all meanes to grow in virtue, as well as faith. For though faith at firſt gaue birth to virtue, yet virtue is of vſe, as children are, vnto their aged parents, to nouriſh faith. Wherefore,

What-

Whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are louely, whatsoeuer things are of good report; If there be any virtue, if there bee any praise, thinke on these things [b]. *Shew forth the virtues of him that hath called you out of darknesse to his marueilous light* [c].

[b] Phil. 4. 8.

[c] 1 Pet. 2. 8.

Now that wee may adde virtue to our faith, wee must doe 5. things.

Directions to get virtue.

1. Labour to *make the tree good* by an effectuall insition into *Christ*. *As the branch cannot beare fruit of it selfe except it abide in the vine: No more can* wee *except wee abide in* him [d]. Till a man bee truly regenerated, he is no soyle for virtue to be planted in.

[d] Iohn 15. 4.

2. Labour to plant your selues in those places, where fruitfull showres doe most often

fall: the neerer the *tree is planted to the waters side*, the sooner it shootes vp, and *brings forth fruit in season* [e]. Take pleasure in the house of God, and follow his ordinances: they that neglect the word shall neuer grow. But *such as are planted in the house of the Lord, shall flourish in the Courts of our God: They shall bring forth fruit in old age: they shall bee fat and flourishing* [f]; prouided alwaies that *as new borne babes they desire the sincere milke of the word, that they may grow vp thereby* [g].

[e] Psal. 1. 3.

[f] Psal. 92. 13 14.

[g] 1. Pet. 2. 2.

3. Be a diligent Inquisitor into the nature of virtue; to know the excellency & sweetnesse of it. If a thing bee neuer so excellent, yet if the excellency thereof be not knowne, who will regard it? Whereas any thing, once known to be good, is euery mans money. The excellency of gold, which all discerne

discerne in it, makes men so greedy after it; but no knowledge, no desire; no desire, no possession. *Ideo virtus non habetur, quia ignoratur*, saith one, therefore virtue gets no entertainment, because she is a stranger to vs.

4. Fall deeply in loue with virtue. There is none that will not get the thing they loue, if it may be gotten: and loue makes euery labour light that wee are forc't vpon, to get our loue[h]. Yea loue will turne vs into the thing loued, whether wee will or no. Wee neuer get the thing we loue not, but what wee loue we neuer cease to get.

h Gen. 29. 20

5. Striue with God by prayer, that as he cals thee to virtue, so hee would worke it in thee. This is the bucket of the soule that *drawes vp all the water* we need, out of *the wels of saluation*. It is the key that vnlockes Gods owne treasurie, and takes

from thence ſupply for all our wants. This is of vſe in getting euery grace; for though *euery good and perfect gift* [i] doe come from God, who hath engag'd himſelfe to giue vs all *good* things [k]: yet he hath made his pleaſure knowne. For *all theſe things will I bee ſought vnto, by the houſe of Iſrael, to doe it for them* [l]. Therefore if any man lacke virtue, let him aske it of God, *who giueth vnto euery man that asketh, liberally, and reprocheth no man* [m] with his vnworthineſſe, although hee be of all men moſt vnworthy. But ſpare to ſpeake, and ſpare to ſpeed.

[i] Iam. 1. 17.
[k] Pſ. 84. 11.
[l] Ezek. 36. 37.
[m] Iam. 1. 5.

Chap. IIII.

Of Knowledge.

And to Virtue Knowledge. There is a *twofold* knowledg; *via, & patria*; a knowledg of this preſent life, wherein he that knowes moſt, *knowes but in part*: And a knowledge of our coun-

country heauen, wherin we *shal know euen as* we *are knowne* [n].

That of this life (for of the other we are not here to treat) in respect of the obiect may be distinguished into 1. *Naturall*, which is exercised in the inquisition of naturall & worldly things. 2. *Spirituall*, which is conuersant about the things belonging to eternall life.

This spirituall knowledge in respect of the *meanes* by which it is attained may againe be distinguished into 1. *Naturall* knowledge of God. Such is that which may be gotten by contēplating the *creatures* [o]. 2. *Supernatural*, or reuealed knowledg: and this is that which is gotten by Gods Word and Spirit.

This reuealed knowledge is for the *manner* of it, either 1. *Extraordinary*, by reuelations, visions, dreames, or extasies, of which the old Testament makes often mention.

n 1 Cor. 13. 12.

o Rom. 1. 19. 20. 21.

Or 2. *Ordinary*, by the ordinary instruction of the Word of God, and illumination of the Spirit. And this againe in respect of the *time*, and dispensation of Gods word, may be termed either, 1. *Legall*, and this is such as may bee gotten by perusing the *Law*, and the *Prophets*. Which knowledge is compared by *S. Peter* to a candle, or *light that shineth in a darke roome* p.

p 2.Pet.1.19

2. *Euangelicall*. And this is that we get by searching of the *Gospell*, which is farre more cleare then that of the *Law*, and therefore is it compared by *S. Paul* to the glorious shining of the Sunne *shining in our hearts to giue light of the knowledge of the glory of God, in the face of Iesus Christ* q.

q 2.Cor.4.6

This *ordinary-reuealed-Euangelicall* knowledge, is either, 1. *Simple*, 2. *Compound*.

1. *Simple* knowledge is an euident

euident apprehenſion of any thing that is true or good. And this is ſo called, becauſe it is a ſimple and pure act of the vnderſtanding, firſt, beholding, and then inquiring into, iudging and prouing of it obiect by the rules of truth and goodneſſe. And this is properly γνῶσις, *notitia*, a word frequently vſed by the Pen-men of the New Teſtament: and alwaies in this ſenſe.

I know well that the Schoolemen take the tearmes of this diſtinction in another ſenſe: but withall I know mine owne liberty to vſe them as I doe, ſo long as I giue reaſon for what I do, of which let the equall Reader iudge

2. *Compound* knowledge is not only an euident apprehenſion of a thing, by an act of the *vnderſtanding*, but alſo an approbation, and acknowledgement of the thing apprehended by an act of the *Will*, and therefore I call it *compound* knowledge, becauſe to this act of knowledge, the Vnderſtanding and the Will doe both concurre. And this is diſtinctly termed ἐπίγνωσις, *agnitio*.

The word in this preſent

Text

Text is *Gnosis*, importing *Simple* knowledge; for so this word is alwaies vsed in the Scripture without exception. Of this therfore we are now to treat. This *Simple* knowledge is threefold, viz. 1. *Speculatiue*, 2. *Practicall*, 3. *Experimentall*.

Speculatiue knowledge, *à speculando*, is a bare search into, and apprehension of the nature, truth, or goodnesse of a thing, only to know it, and discourse of it. [r]

[r] 1 Cor. 8. 1.

Practicall knowledge is a search into such things as are to be done and practised, as well as knowne, and for this cause inquired after. This *Dauid* was wont to call *vnderstanding* [s]. This knowledge hath a double act. 1. *Scrutari*, to search out the nature of a thing, & meanes conducing, to the practise of it, if it be a dutie; or to the atchieuing of it, if it be a benefit, we thus inquire into: and this

[s] Ps. 119. 34.

is

is distinctly called *knowledge*, in the strictest sense. 2. The other act is *disponere*, to dispose and order by iudgement, and discretion, the meanes found out by the first act of knowledge.

And this is called *Prudence* or *Discretion*, whereby a man is able to guide himselfe in vse of those meanes only, which are most conuenient, and leaue the rest. This is the *quintessence* of knowledge, and is, or should be *propior actioni, quàm scientia*[t], the immediate producer of euery action that wee may hope for any comfort in.

Prudence.

t *Aquin.* 2. 2. q. 47. ar. 6.

Experimentall knowledge is that which ariseth from the taste, and sweetnesse a man findes by triall of the meanes, to which hee was directed by *practicall* knowledge[u]. *Practicall* knowledge is as the knowledge of the *Physitian*, who by reading & iudgement, knowes such and such receits to be good,

u Ioh. 7. 17. Phil. 3. 10.

good, againſt ſuch, or ſuch diſeaſes. *Experimentall*, is as the knowledge of his *Patient*, who taking his direction, findes by experience, the goodneſſe of what his Phyſitian did preſcribe vnto him.

Sapientia.

This knowledge is by ſome called *Sapience*, or *Wiſdome*, *à ſapore* *, becauſe of the ſenſe and ſweetneſſe that experience brings vs by ſuch or ſuch a courſe of virtue: ſo that *Sapience*, is *quaſi ſapida ſcientia*, as much as *ſauourie knowledge*; as ſubtle *Scotus* call'd it ×. And this, I thinke, to be no abſurditie. For though I know that ſome diſtinguiſh *Wiſdome* from *Prudence*, thus: Wiſdome is conuerſant about the ſubſtance, Prudence about the circumſtances of all our actions. Some ſay, that Wiſdome is properly exerciſed about the higheſt cauſes, and chiefeſt higheſt ends: but Prudence about the meanes conducing

* *Bern. ſuper Cant. ſer. 85. Alex. de Hal. par. 1. quæſt. 1. Durand. in 3. ſen. diſt. 35. Bonauent. in proœm. in ſent. quæſt. 3. nec non in 3. ſent. diſt. 35. art. 1. quæſt. 1. in reſp.*

× *Scot. in prolog. ſent. Aquin. 2. 2. q. 45. ar. 2.*

conducing thereunto. This is not very acute; becauſe Wiſdome includes Prudence in it, as a *ſpecies* of it. Againe, although ſome *Schoolemen*, as *Lombard*[y], and *Aquinas* doe ground on *Auſtin*[z], that Wiſdome is conuerſant about *diuine* things, and knowledge about things *humane*: Yet this is further vrged then *S. Auſtin* meant it, who durſt not controule that definition of the Orator, that defined Wiſdome to be a knowledge of things not only diuine, but humane alſo[a]. Nor is there any reaſon why he ſhould: becauſe the Scripture takes *wiſdome*, and *knowledge* promiſcuouſly for *experimentall knowledge*, *and ſpirituall vnderſtanding*.

y *Pet. Lomb. ſen. lib. 3. diſt. 35. a.*

z *Auguſt. l. 14. de Trin. c. 1.*

a *Cicero in Tuſcul. lib. 4.*

How knowledge is taken in this place. γνῶσις.

After theſe many diſtinctions of knowledge here laid downe, I muſt now declare what knowledge is required in this preſent text. We ſhewed before

before that the originall word imports a *simple* knowledge: but it cannot be meant of that part or sort of simple knowledge, which is termed *Speculatiue*; but of the other two, *Practicall*, and *Experimentall* knowledge. And this is plaine, because the Apostle presseth them to such a knowledge, as may direct them *circa agibilia*, or things requiring action, as all Interpreters confesse. But concerning the speciall obiect of this knowledge, there is some difference. Some vnderstand it of knowledge in diuine mysteries, to build our faith vpon: some, of knowledge to build vp others in grace: some, of knowledge of the whole word of God. But vnder correction, I take it, that the Apostle doth chiefly in this *text* exhort Christians to such Knowledge, Wisdome, and Prudence as may direct them in the due perfor-

performance of euery virtuous action: becauſe he wills them to *adde vnto virtue, knowledge*: that is, *knowledge*, to guide their *virtue*. For *Cognata virtus ſapientiæ eſt: quod ſapientia ordinat, deliberat, moderatur, virtus exequitur*: Virtue and Wiſdome be very neere of kinne; what Wiſdome ordaineth, deliberateth, and moderates, Virtue executes.

Hauing thus diſcouered the diſtinct kinde of knowledge here exhorted to, the *obſeruation* hence ariſing may be this: *A diſtinct knowledge of the word of God, for an exact and compleat direction in euery virtuous action, is abſolutely neceſſarie to euery Chriſtian.* Euery good action muſt be guided by the rule of goodnes: which rule muſt be knowne, or elſe it cannot be a rule to vs. Therefore the Scriptures doe euery where preſſe knowledge [b], and ſhew

Obſeru.

[b] Prou. 4. 5. & 70. Pro. 19. 2.

shew the want of it, to be the cause of all *errors* [c], and *destruction* by them [d].

Hence *Paul* exhorteth, to *let the word of Christ dwell in vs, πλουσίως, richly in all wisdome* [e], that is, in all abundance, as all expound that place. So *Hierome*: *Hinc perspicimus non tantum sufficienter, sed etiam abundanter debere laicos Scripturarum cognitionem habere, & se inuicem docere* [f]. By this, saith he, we see, that Lay-men ought to haue the knowledge of the Scriptures, not only sufficiently, but abundantly, and to instruct one another. To the same purpose *Chrysostome* vpon this place, is very large, and saith, that here is required the knowledge of the word, οὐχ ἁπλῶς, ἀλλὰ καὶ πολλῆς τῆς περιουσίας [g], not after a raw manner, and only in some particulars, but in great abundance; and therefore he calls out to *secular*, [h] or priuate

c Mat. 22. 29
d Hos. 4. 6.
e Col. 3. 16.
f Hierom. in Col. 3.
g Chrysost. ibid.
h κοσμικοὶ.

uate persons that are husbands, and gouernours of families, and tels them that *this commandement is for them* especially, that they should *search the Scriptures*, not sleightly, ἀλλὰ μετὰ σπουδῆς, with all diligence. So *Oecumenius*: The Apostle requires the doctrine of Christ our Sauiour to dwell in vs ἐν πολλῇ δαψιλείᾳ, in great plenty; and that διὰ τῆς τῶν γραφῶν ἐρεύνης [i]; by searching of the Scriptures. Yea *Aquinas* himselfe doth say as much: *Quibusdam sufficit modicum quid de verbo Dei, sed Apostolus vult quod habeamus multum* [k]. To some a little pittance of the word of God sufficeth; but the Apostle wills that we should haue much.

[i] *Oecumen. in hunc loc.*

[k] *Aquin. ib. in Comment.*

Nor need we giue a better reason hereof, then this Author in another place supplies vs with: *Ad hoc quod aliquis bene operatur, non solum requiritur, quid*

Reason.

quid faciat, sed etiam quo modo faciat, vt scilicet secundum electionem rectam operetur [l]: That a man may doe well, it is not only required that he know what he should set about, but also how, and in what manner he should doe it; that so he may worke according to right choice. Virtue disposeth vs to a right end, but Prudence must direct vs in the meanes conducing to it: and therefore he laies downe this peremptorie conclusion, *Prudentia cùm sit virtus dirigens hominem in finem, præstans illi debita & conuenientia media, quam maximè est necessaria homini ad bene viuendum* [m]: Since Prudence is a virtue directing man to his right end, furnishing him with fit and conuenient meanes vnto it, it is absolutely necessarie to him, that will liue well. *Bernard* also recites it as an error of some in his time, that held mans

l *Aquin. 1. 2. q. 57. ar. 5. in corp.*

m *Ibidem in conclus.*

mans reparation by grace consisted either *cognitione veritatis, aut amore virtutis*: in the knowledge of the truth, or else in loue of virtue. As if the knowledge of the truth were necessarie, not to all, but only to a few; and for the rest it was enough to beare good will to Virtue. Whereas in truth, saith he, *Perfecta virtus non est sine cognitione veritatis, aut veritas sine amore virtutis* [n]; Perfect virtue cannot be without knowledge of the truth, nor truth subsist without the loue of virtue.

[n] *Bern. super Salu. Regin. serm. 2.*

We haue now seene proofe enough, both by diuine precept, expounded by Antiquitie, and reason to explaine it. Now might I adde a *cloud of witnesses* for the practise of it: The ancient *Romane* Church [o], *Timothie* from his *infancie* [p], and all to whom *S. Peter* wrote [q], doe all declare the *diligence*

[o] Ro. 15.14.

[p] 2 Tim. 3.15

[q] 2 Pet. 1.12.

ligence we ought to vse herein. Nor did they more then need, or dutie called them vnto: For these, to whom *this Epistle* was directed, *knew all things*, that in respect of dutie could be pressed on them, and were *already established in the present truth*: and yet we see the Apostle still calling on them to adde knowledge, and continually to *grow in the grace and knowledge of our Lord Iesus Christ* [r].

r 2 Pet. 3. 18

Vse 1. How miserable then is the condition of all those wretches who are close shut vp in the Popes darke dungeon of brutish ignorance, remaining all their dayes like heathen *Niniuites*, not *knowing the right hand from the left* [s]! How fearefull is their blasphemie who dare maintaine, *It is not needfull for the common sort to know more then the Articles of the Creed!* Yet so *Aquinas*, *Bellarmine*, and all the rout auouch, when

s Ion. 4. 11.

when they come to ſpeake *ex profeſſo* of this point in hand.

Although in handling of other points, they vnawares, yeeld a neceſſitie of further knowledge, as we but now haue ſeene it dropping from *Aquinas* pen. Yea *Bellarmine* himſelfe (the great *Goliah* of this latter age) when he thinks himſelfe farre enough off from the point in hand, and that we take no notice of his *contradictions*, would then be thought no friend to ignorance, but ſpeciouſly alledgeth a place of *Auſtin*, to proue, that *ignorance is the well-head of all miſchiefe*[i]: And a little after, he thus declaimes, *Quid autem miſerius fingi poteſt quàm ignoratio proprij finis, id eſt, veri & ſummi boni*[k]? What can be imagined more miſerable then ignorance of our proper end, that is, of the true and chiefeſt good which all ſhould tend vnto?

[i] *Bell. de amiſſ. gra. l. 6. c. 8.*

[k] *Ibid. c. 9.*

vnto? Nor doth hee content himselfe to reckon ignorance of the *end*, but also *mediorum ad finem, id est, earum rerum per quas ad bonam beatamque vitam perueniri potest*: Ignorance of the *meanes* vnto that end, to be a *deadly wound*. But how shall this be cured? Is it not by knowledge in the *word*? Will these tyrants see their men thus wounded, and yet powre in no oyle? All their *Lay*-people (as they terme them) are in this very case, and yet they cry out against any good *Samaritan* that would take pittie on them.

The Papists keepe adoe with that of *Austin*: *Scientia non pollent fideles plurimi, quamuis polleant fide plurimum*[1]: Many beleeuers excell not in knowledge, although they much excell in faith. Which yet is but a fig leafe in two respects: 1. Because *Austin* speakes not of

[1] *August. de Trin. lib. 14. cap. 1.*

of that knowledge now in question. 2. Because that if he did, this cloake would proue too short, to couer their brutish doctrine of supine ignorance.

1. It is apparent to all that will examine *Austin*, that he speakes not of knowledge needfull to direct vs in doing well; but of a speciall measure of knowledge to vindicate the doctrines of truth from all falsifications of cunning Heretiques. For so his words that follow, plainely shew, as *Durand*, a Popish Doctor, hath long agone obserued [m]. *Aliud est enim scire tantummodo quid homo credere debeat propter adipiscendam vitam beatã, aliud est scire quo modo hoc ipsum & pijs opituletur, & contra impios defendatur, quæ proprio vocabulo, appellatur scientia:* It is one thing to know what a man ought to beleeue necessarie for attaining of blessednes:

[m] *Durand in Prolog. lib. sent. quæst. 1. num. 7.*

another thing to know further how to apply comfort to the godly, and how the truth may be defended against heretiques; which abilitie is properly termed *Science* [n], by *S. Paul.* This latter, scarce *one of a thousand* [o] attaines vnto; it being required only in Ministers, and not exacted of the common people [p]. This *tongue of the learned to know how to speake a word in season to him that is weary* [q], is not giuen to all. A man may haue knowledge enough to vnderstand all positiue truths faithfully explained, and yet want sufficiencie to discouer the subtleties of heretiques corrupting truth. Of which latter only *Austin* speaketh. So that here is no commendation of ignorance in the *Laitie*, but only a deniall of so much knowledge in them, as should be in the *Clergie*, to preserue the sacred doctrine

[n] 1 Cor. 13.

[o] Iob 33.23

[p] Mal. 2.7.

[q] Isai. 50.4.

ctrine of the *Trinitie* inuiolable. Therefore *Durand* goes on to vrge a neceſſitie of knowledge in all that would doe well, as farre as we; how euer others like not that their Catholiques ſhould taſte of this *Catholicum*. For thus he ſaith: *Neceſſe eſt ad hoc, quod per fidem credamus explicitè, & in particulari omnia credibilia, quod ipſa proponantur nobis & explicentur. Et quia ipſa continentur in ſacra Scriptura, quæ non eſt nobis naturaliter nota: ideo oportet habere notitiam eius per acquiſitionem ſtudij, vel doctrinæ*[r]: It is neceſſarie that to the end we may by faith beleeue all things to be beleeued, explicitely and particularly, that they ſhould be propounded and expounded to vs. And becauſe they are contained in the holy Scripture, which is not naturally knowne vnto vs; therefore it is behoue-

[r] *Durand. ib. num. 16.*

full to *get the knowledge of the Scripture* by ſtudie, or inſtruction.

It is then an impious thing for any to denie Gods people any meanes of knowledge, eſpecially the *Scriptures*, the *key of knowledge*. And little leſſe then blaſphemie for any man to terme diligence in preaching *to teach* the people knowledge, *Senſualitie of preaching*. In the dayes of *Auſtin* it was vſuall to preach euery day, as he that reads his Sermons [f], may diſcerne. And afterwards it came to be enacted in a *Generall Councell*, Ὅτι δεῖ τοὺς τῆς ἐκκλησίας προεστῶτας ἐν πάσαις μὲν ἡμέραις, μάλιστα δὲ ταῖς κυριακαῖς, πάντα τὸν λαὸν ἐκδιδάσκειν τοὺς τῆς εὐσεβείας λόγους, [t] &c. That it behoues thoſe that are ſet ouer Churches, euery day, but eſpecially *euery Lords day*, to teach the people the doctrine of pietie and true religion.

[f] *Auguſt. tō. 9. in 1. Epiſt. Iohan. tract. 4, 5, 6. & 10. Meminit ſermonis diei heſterni.*

[t] *Concil. 6. gener. Conſtantinopol. 3. can. 19. extat Græcè apud Binium. tom. 3. Cōcil. Latinè apud Surium tom. 2. Concil. mentionem apud Iouerium in ſanct. Eccleſ. claſ. 1. fol. 89.*

gion. By which appeares, that no Preaching, no knowledge was held too much for any in those elder times.

2. What if their *Ideots* could beleeue without knowledge? Were this enough to proue they haue no need of knowledge for other things? I hope they are not turned *Lutherans*, or *Caluinists*, & thinke to go to heauen by faith alone without workes (as they falsly affirme we teach men to doe.) Doe not they presse a necessitie of *works*, on all their people? And doe not their owne *Rules* euince, that they who will doe a good worke must haue an exact knowledge not only of the substance, but of euery circumstance of that good worke? Doth not the Scripture ioyne *holinesse* and *knowledge* together [u]? And doth not *Paul* pray, that men may *abound in all knowledge, and in all iudge-*

[u] 2 Pet. 3. 18

ment, to be able to discerne of things that differ, that so they may *be filled with the fruits of righteousnesse** ? Now, if knowledge, and so much knowledge be necessarie; are not the *Scriptures* necessarie to be knowne of all that are bound to doe good workes? Can any man measure, or square his worke without a rule, or line? Is not ignorance of Scripture *malorũ omnium causa*, the cause of all euill, as *Chrysostome* speakes x? Doth not our *Lord* himselfe call the *Scriptures, The key of knowledge*? And doth he not tell the *Sadduces* in plaine termes, *they erred not knowing the Scriptures* y? And is not this the store-house that must make *the man of God perfect, throughly furnished vnto euery good worke* z? Did euer any of our *Diuines* presse the knowledge of the Scriptures so farre, as *Antiquitie* hath done? Which

* Phil. 1. 9, 10, 11.

x Chrysost. in Col. 3. hom. 9.

y Matth. 22. 29.

z 2 Tim. 3. 17.

Which of vs haue ſaid ſo much, as old *Chryſoſtome*; *Oportet quidem Scripturarum & hiſtoriarum adeo exactè habere cognitionem, vt non egeremus longiori oratione ad earum doctrinam*[a]. Truly it behoues vs to haue the knowledge of the Scriptures, yea of the very hiſtories of it, ſo exactly, that we ſhould not need any longer preaching to inſtruct vs in them. The clamorous Papiſts would haue enough to ſay, if we durſt ſay ſo much.

[a] *Chryſoſt. hom. in Pſal. 7. tom. 1.*

Wherefore let this make vs more to abhorre, and loath to haue any thing to doe with that *curſed beaſt of Rome*[*], who takes a pleaſure in putting out the eyes of all his Vaſſals, and vſeth them as the *Philiſtines* did the *Iſraelites*, ſuffering *no Smith among them*, and locking vp the *key of knowledge* from them. Let vs obey no man againſt the expreſſe charge of

Vſe 2.

[*] Rev. 20. 4.

our *Lord*, who commands vs to *ſearch the Scriptures*; which howeuer it were ſpoken at firſt, only to the *Iewes*, yet it is extended as a charge to all Chriſtians vntill the end of the world, ſaith *S. Auſtin* [b]. If any ſeruant require the contrary; ſuffer the penaltie, but obey not the precept. *Si ſeruus iubet, & Dominus non iubet, caueamus ne audiamus* [c].

[b] *Auguſt. de verb. Dom. ſer. 45.*

[c] *Auguſt. ibid.*

Vſe 3.

Let it be our care ſtill to *grow in knowledge*, and to *get wiſdome*, and *with all our getting* to *get vnderſtanding* [d], for *it is the wiſdome of a man to vnderſtand his way* [e]. But when we learne to know, let vs know, to doe; or elſe it had beene better neuer to haue knowne [f]: although, not to know, be no leſſe then damnation, and *flaming fire* [g]. Some there be that *know*, only that they might know; and this is *curioſitie*. Some, only to be *knowne*; and this

[d] Pro. 4. 7.

[e] Pro. 14. 8.

[f] 2 Pet. 2, 21.

[g] 2 Theſſ. 1. 7, 8.

this is *vanitie*. Some, to make a *base gaine* of knowledge; and this is *Symonie*. Some, to *edifie others*; and this is charitie. And some, to be *edified themselues*; and this is *humble pietie*. The three former sorts gather *Mannah*, but it comes out againe *at their nostrills*: only the two other, are the better for what they gather [h]. The former are no better then the old hatefull *Gnosticks*; the latter only deserue the name of *Christians*, and shall be *blessed* [i]. *A good vnderstanding haue all they that doe thereafter* [k].

h *Bern. ser. 36 in Cant. Hugo de S. Vict. miscell. 2. lib. 4. tit. 88.*

i Ioh. 13. 17.

k Psal. 111. 10.

Now the *meanes* to get knowledge are many. I will name only *three*.

Directions to get knowledge.

1. *Prayer*, which is the *Merchants ship* to fetch in all commodities: and this is that the Saints haue euer vsed to come by knowledge for themselues [l], and others [m].

l Psal. 119. 34, &c.

m Ephes. 1. 18, 19. Col. 1. 9.

2. Haue the *key of knowledge*

euer in thy hand. Meditate therein day and night[n]. Nothing made those famous *Bereans more Noble*, and *better Gentlemen* then all their neighbours, but *daily searching of the word of God*[o].

3. Get thine *eare* throughly bored and *prepared* when thou com'st to heare[p]: and be *neere to heare*[q]. Though all knowledge be seated in the *Intellect*, yet it comes in thither by the *Senses*. Knowledge is first in the *Senses*; then, in the *imagination*; then, in the *reason*; then in the *vnderstanding* faculty; and so it becomes *vnderstanding* in vs[r]. The meanes of knowledge are not only the opening of things to bee knowne, but our applying of our selues vnto them. Knowledge entreth by two of the *Senses*, the *eares*, and *eyes*: by the eares when we are taught by *voice*; by the eyes, when we learne

[n] Psal. 1. 2.

[o] Act. 17. 11. Ioh. 5. 39.

[p] Psal. 40. 6.

[q] Eccl. 5. 1.

[r] *Hugo Miscell. lib. 1. tit 15.*

learne by *reading*, which alſo are of ſpeciall vſe in *hearing*. When knowledge is entred the outward Court of the *Senſes*, if they affect it not, it cannot get into the Caſtle of the Vnderſtanding. Therefore, aboue all, people ought to watch their Senſes, but eſpecially their eyes, and eares. An open eare and a wandring eye in hearing, will doe no good: a fixed eye, and a dull eare will proue as bad. Hence our Sauiour ſo often calleth out to thoſe that came to heare, for a hearing eare: becauſe if theſe porters ſtand not ready to let in the word when it *knocketh*, we cannot get the knowledge of Gods will. *Faith comes by hearing* [f]. He that comes to Church, and at firſt comming in, will force himſelfe to pray a little; but after a little while, ſuffer his eyes to wander, ſhall ſoone finde that theſe will ſteale away his eares

[f] Ro. 10.17.

eares after them: and ſo for *turning away his eare from hearing, his former prayer becomes abominable* t. Pray therefore earneſtly for a prepared eare, and fixed eye, to *attend vnto the word. The hearing eare, and the ſeeing eye, the Lord hath made euen both of them.*

t Pro. 29. 8.

Chap. V.

Of Temperance.

And to your knowledge, Temperance. Hitherto haue we ſeene the Apoſtles care to haue vs furniſhed with ſuch Graces as may fit vs to be conuerſant *circa bonum*, about doing of good. Now becauſe there be many ſnares, and gins, and baits laid for vs by Satan euery day, who labours to

to make vs ſin in euery thing wee haue occaſion to meddle with: yea in our very meats and drinkes, and lawfull recreations; and becauſe it is not enough to haue virtue to doe good, and knowledge to doe it well, vnleſſe withall we ſet a ſtrong guard vpon our affections, & appetites, that they breake not out vnto the deſiring or vſing either of things ſimply euill in themſelues at all; or of things lawfull, immoderately: therefore he exhorts, *Adde to your Knowledge Temperance.* A virtue in ſo high account with very heathens, that they made it one of their *foure Cardinals*, which differed as much as *virtue* and *vice*, from thoſe of *Rome*.

In the opening of this Virtue, I muſt follow my former method, 1. To *diſtinguiſh*, and then, 2. *deſcribe* it.

Temperance is taken ſometimes

times in a *large sense*, and sometimes more *strictly*.

The seuerall acceptations of Temperance.

1. It is taken sometimes in a *large sense* for the obseruing and keeping a due order, proportion, and measure in all humane actions. *Est modus in rebus*, &c. And this answeres to two Hebrew words רבר which is but twice vsed in all the Scripture, and in the iudgement of *S. Hierome*, signifies the placing of a thing in due place and order[u]: and מזג but once vsed, which imports a mixing of liquors, as of water and wine, to temper and qualifie them[*]: teaching vs to temper the violence of our passions, with stayed reason, and solid iudgement, and so obserue a due proportion in euery thing[x] we doe.

[u] *Hieron. in Esay 5. 17. pascentur agni iuxta ordinem suum.*

[*] Can. 7. 2.

[x] Eccl. 7. 16.

2. It is vsed somtimes *strictly* for an ouer-ruling and gouerning of the appetite, affections and passions, in the desiring, or vsing

vſing *deſirable pleaſing things.* And ſo againe it is taken, either 1. For an vtter *abſtaining* from things that in themſelues are *euill* [y]: Or 2. for *moderating* the appetite and affections in vſe or deſire of lawfull things; leſt by exceſſe we abuſe them, and make them euill vnto vs [z]. For, as *Bernard* grauely; *Etiam in bonis immoderatum aliquid non debet eſſe &c. Bona autem immoderato vſu noxia efficiantur, omnis enim nimietas in vitium deputatur;* &c [a]. Euen in things that be good, there muſt bee no immoderacy. Good things, by immoderate vſe, become euill, and all exceſſe is vice.

[y] 1 Cor. 7. 9. 1 Pet. 2. 11.

[z] Pro. 23. 20.

[a] *Bern. de modo bene viu. ſer. 63.*

This temperance is ſet forth in Scripture by two words. 1. σωφροσύνη, vſually tranſlated *Sobriety* [b]. And 2. ἐγκράτεια, ordinarily rendred, *Temperance* [c]. Theſe two, in ſtrictneſſe of ſpeech, are ſometimes diſtin-

[b] Acts 26. 25.

[c] Acts 24. 26. Gal. 5. 23.

distinguiſhed [d] : yet the difference is not materiall, nor alwaies obſerued. They differ only in reſpect of the *cauſe*. For *Sophroſunee* ſignifies a moderation *ex iudicio rationis* [e], out of the iudgement of reaſon. ἐγκρατία, from κρατος, ſignifies a moderating of the appetite by maine force, & ſtrength. They both produce the ſame effect; but the one by policie, the other by ſtrength. And this latter is the word our Apoſtle vſeth in this place; which word by our *Tranſlators* is euery where rendred *Temperance*: howbeit in other Authors, it is vſed more to note a totall abſtinence from things euill, then moderation in things not wholly to bee abſtained from. But I ſuppoſe the Tranſlators had chiefe reference to the proper force of the word, which being compared with the beſt definitions of Temperance, giuen

[d] Tit. 1. 8. σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ.

[e] σωφροσύνη ἀπὸ τῆς σωφρονεῖν.

uen by *Diuines*, doth well afford this exposition. For so *Austin* speaking of Temperance, cals it an affection compelling and curbing the appetite from those things which are desired in an euill manner[f]. Another cals it, A Dominion of Reason ouer lust. A third, termes it a fortification of the superiour faculties, against the inferiour sensualities[g]. All which descriptions doe shew a kinde of *power* and *maine force* necessary vnto Temperance; and therefore the word is well rendred by our Translators.

Before I come to the doctrine, it will be necessary to set downe the *seuerall sorts*, and *parts* of Temperance, and other particular virtues that border and depend vpon it. The Schooles in speaking of it, consider, 1. the *Conditions* necessarily required, without which Tempe-

f *Austin. Temperantia est affectio coercens & cohibens appetitum ab his quæ turpiter appetuntur. lib. 1. de grat. & lib. arb. ca. 13.*

g *Gerson. par. 4. descript. term. in Theol. vtil.*

Temperance cannot be compleat; and these they call, *Integrall parts.* 2. The seuerall *Species*, or sorts of Temperance, distinguish't by the obiect; and these they call *Subiectiue parts.* 3. The *Particular virtues* that haue neere affinity with, and dependance vpon Temperance, as the Suburbes vpon a Citie; which are as lesse principall parts in respect of the Principall; and these they terme *Potentiall parts.*

Partes Integrales.

The *Integrall parts* of it, which are as it were the Midwife helping to bring forth Temperance vnto act, are two; *honestas, & verecundia.* 1. *Honesty*, which preserues a *decorum*, or comelinesse sutable to the excellency of mans nature, void of all obscenity and filthinesse. And this is *Radically* in the will, but declares it selfe *significatiuè* in the outward conuer-

conuersation [h]. To this purpose is that of *Isidor*, *Honestas quasi honoris status* [i]. Honesty is as much as a state of honour, because it containes a man within those bounds, that become his honour. *Verecundia*, commendable bashfulnesse, is a feare of committing any filthy thing derogatory to mans excellency [k]. These two are so necessary vnto Temperance, that without these, no man will be temperate.

[h] *Aquin. 2. 2. q. 145.*

[i] *Isidor. Etymolog. lib. 10. in H.*

[k] *Aquin. 2. 2. q. 144. art. 2.*

Partes Subiectiuæ.

The *Subiectiue Parts* of Temperance, must be distinguisht by the seuerall sorts of Obiects which Temperance is exercised about. These may be reduced to two kindes, viz. *Alimentary* and *Procreatory*.

1. *Alimentary* obiects are Meates and Drinkes, about which when Temperance is exercised, it hath two parts; *Abstinence* and *Sobrietie*. Abstinence strictly taken is that which

which moderateth our appetite in desiring of meats causing an abstaining from all excesse [l]. Sobriety in the strictest sense is opposed to drunkennesse, and moderateth our appetites in drinking [m], *sobrius quasi briam seruans*, saith *Aquinas*, a sober man is he that keepeth measure [n].

l Eccluſ. 31. 16.

m 1 Theſ. 5. 7, 8.

n Heſt. 1. 8.

2. *Procreatory* obiects, are carnall copulation, and all incendiaries and incitements to it: about which Temperance being exercised, is called by three names, viz. 1. *Chastitie*, which is an abstaining from all vnlawful desire, or vse of the act of copulation, whereby fornication betweene single persons, or adultery betweene maried persons might be committed [o]. 2. *Continency*, which moderateth maried persons, in the lawfull vse of the mariage bed [p]. 3. *Pudicitia*, or a modest shame causing persons to moderate themselues

o Tit. 2. 5.

p 1 Cor. 7. 5.

themselues in all outward gestures and actions of complement, and familiarity, which sauour of lasciuiousnesse, and beastly lust [q]. This last doth not differ in the *kinde*, but onely *modo*, in the manner, from chastitie [r].

The *Potentiall* Parts of Temperance that border on it, are many; but chiefly, these.

1. *Continency*, (taken in a larger sense then before it was) which suppresseth all exorbitant affections and passions of the soule, to keepe vs from all excesse.

2. *Mansuetude*, or mildnes, which moderateth the passions in cases of wrath, and reuenge.

3. *Clemency*, which mitigateth the extremity of law in the inflictions of punishments.

4. *Modesty*, which ordereth the gate, & gestures of the body, so as they discouer not any lightnesse or loosenesse on the

[q] 1 Tim. 3. 2.

[r] *Aquin. 2. 2 Q. 151. ar. 4.*

Partes Potentiales. Greg. de valent. tom. 3. in Aquin. disput. 9. quæst. 1. punct. 2.

the one hand, or too imperious ſtatelineſſe, and diſdainfull neglect of others, on the other ſide.

5. *Humility*, this is a grace that pulleth downe all inward proud thoughts and high conceits, and tempereth our ſpeeches, and behauiour outwardly, that it may no way declare pride, audacious perking, arrogant aſſuming, or ambitious climbing: it omitteth nothing that deſerueth honour, ſo farre, as wilfully to neglect any duty, that tends vnto it: if that duty come within the calling of a man thus humble, who ſtudies rather to bee honourable then honoured.

6. *Studioſity*, *Gracè* σπουδαιότης, which moderateth our inquiſitiue humour; admitting diligence, but excluding tickling curioſity, and naturall buſineſſe in things impertinent, or aboue our reach.

7. *Eutra-*

7. *Eutrapelia*, or *vrbanity*, which giues a lawfull and timely liberty, but yet obserues a moderation in the vse of sports, and honest recreations.

8. *Parsimony*, or *frugality*, which moderateth vs in the matter of expences for the backe or belly, or other delights about vs: so as wee neither lash out beyond the compasse of our ability & callings, nor yet *with-hold more then is meet*, out of couetousnesse, or too much neglect of our selues becomming base or nasty.

How Temperance is to be taken in this Text.

This is the summe of all *School-learning* touching Temperance. Now it is high time to know how Temperance is taken in our present *Text*. And first it is apparent that he speakes not of Temperance in the largest sense; because, *that*, is no *speciall* virtue, but a common quality of all other *Morall* virtues, to auoid extremes

tremes in euery humane action; whereas here the Apostle presseth Temperance as a *speciall* virtue distinguished from others. Secondly, it cannot bee taken for that particular ability of moderating the passions of *griefe* and *anger*, for this belongs to *Patience*, which also is distinguished from Temperance in this present place. Thirdly, therefore it must needs bee meant of Temperance *strictly* taken for restraining the *Concupiscible* facultie, from vnlawfull desiring of euill things, and from immoderate desiring or vsing of things lawfull, which are the proper obiects of those two senses, *Tasting* and *Touching*. This being so; hence we may obserue this point.

Obseru. *It is the duty of Christians to get so much power ouer their appetites, as vtterly to abstaine from things vnlawfull, and to moderate*

moderate themselues both in desire and vse of lawfull things, free from all excesse. 1. Care must bee taken for an vtter abstinence from all things, that in themselues are euill, as *fornication, vncleannesse, and all manner of euill concupiscence* [u]: yea *all appearance of euill* [*]. 2. We must get power ouer our selues in the desire and vse of lawfull things, as namely of meats, and drinkes [x], the marriage bed [y], sleepe [z], mirth [a], recreations, and such like: all which in their kinde are lawfull and good [b], so we obserue due *measure* and *time* in the vsing of them. The *measure* must be sutable to our abilities and callings; so as wee neither impaire our health, waste our estates, neglect or exceed our callings, offend the godly, or forget God in our feasts and delights [c]. For then our eating is gluttony; our mirth, madnesse;

[u] Col. 3. 5. 1 Pet. 2. 11.
[*] 1 Thess. 5. 22.
[x] Pro. 23. 20, 21.
[y] 1 Cor 7. 5.
[z] Pro. 20. 13.
[a] Eccl. 3. 3, 4.
[b] Eccles. 5. 18, 19.
[c] Isay 5. 12. Amos 6.

neſſe [d]; our pleaſures, luxury; & our liberty, libertiniſme [e]. The time muſt alſo be ſeaſonable, *to euery thing there is a ſeaſon* [f], the times of affliction [g], and common calamities [h], are not for feaſting, but humiliation [i] and faſting, at which times *non eſt tẽperantia in ſolis reſecandis ſuperfluis, eſt & in admittendis neceſſarijs* [k], temperance muſt not only cut off ſuperfluities, but be ſparing euen in admitting of neceſſaries, becauſe there is a time to *mourne* and *weepe*, as well as to *laugh* and *ſing*. Good *Vriah* would not ſo much as take vp his lodging in his owne houſe when Iſrael was in the field [l], although hee was ſent for, and required by the King himſelfe to doe it.

The reaſon hereof is not more plaine then weighty; becauſe Temperance is the only preſeruatiue of mans *excellency* and *glory*, by which he is differenced

d Eccl. 2. 2.
e Gal. 5.
f Eccleſ. 2. 1.
g Eccl. 7. 14.
h Amos 6. 5, 6, 7.
i Ier. 6. 26.
k *Bern. de Conſid. ad Eugen. lib. 1. cap. 8.*
l 2 Sam. 11. 11.

ronced from beasts. For the excellency of a man consisteth in reason and iudgement, to know what is good, and enough for him, and to containe himselfe within his proper compasse, not suffering beastly intemperance to take hold of him; which if he doe not, he makes himselfe a beast, and brings a reproach vpon the whole nature of mankinde, in that hee is able to gouerne his appetite no better then a beast, which hath not vnderstanding to know what is sufficient. Therefore *Aristotle* tearmes intemperance a *childish vice* [m], because no man, whose yeeres should bring him more discretion, should bee so vnmanly: by meanes whereof it becomes also *vitium maxime exprobrabile* [n], a most disgracefull vice, that any man of any wisedome should account to bee the greatest

[m] *Ethic. 3. c. vlt.*

[n] *Aquin. 2. 2. q. 142. art. 4. ex Arist. in 3. Ethic. c. 10.*

test reproach that can befall him, it being so contrary to his honour, in what hee *knowes naturally, as a brute beast to corrupt himselfe* °. Nature taught meere Heathens to adore *Temperance*, and to abborre *Intemperance*; for auoiding whereof, they vsed to picture an hand, holding and offering a Bridle to the beholders, as an Emblem of Temperance, to put them in minde of moderation in all their feasts and meetings.

Vse 1. This yeelds a ground of iust and sharpe *reproofe* of the great intemperance of our present age, throughout all things men meddle with: for the washing away whereof a Fountaine of teares would not suffice. If wee cast our eyes into any corner of the World, what horrible Gluttony and Drunkennesse may wee behold! doe not many make shameful spewing (which

the Lord once threatned as a fearefull Curse) to be *their glory*? that wretched *Heliogabalus* whom Histories make odious to all Generations, is now become the only patterne for our imitation. How men do striue to outgoe each other in swinish luxury! All prouocations to excessiue eating and drinking, which *Chrysostome* once called the *Tyrant of the belly*, and thought the name of *deuill* was far too good for him that tooke a pleasure in it, is now the only fashion [q]. We may now say of many of our times, that they haue not so much temperance themselues as they teach their Dogges. If they keepe a kennell of Hounds, how carefull will they be to diet them and keepe them empty, that they may follow their chase the better when they come into the field to hunt. Whereas all the while themselues like greedy Cormo-

[p] Hab. 2. 16.

[q] *Chrysost. in Matt. hom. 4.*

rants, and deuouring Beares ingurgitate as if their throates were whirle-pooles, and their panches bottomeleſſe. Neuer conſidering that their very doggs ſhall one day riſe vp in iudgement, and condemne them for their foule intemperance.

The like complaint may be made (although in vaine) againſt the hideous ſwarme of beaſtly fornicators, and vncleane adulterers, whoſe only glory is in helliſh *Sodomy*. What care they who knowes their filthy fleſhly pollutions, and abominations, which they commit with ſhameleſſe glory, in them? Yea many times the ſacred bond of *Conſanguinity* and neere *affinity* is made a meanes of moſt inceſtuous villany; and kinred is a Cloake for many a filthy inceſt to goe without ſuſpition. How true is that of that laſciuious *Poet*[r]?

[r] *Ouid. Metamorph. li. 9.*

Dulcia

Dulcia fraterno ſub nomine furta tegemus;
Eſt mihi libertas tecum ſecretè loquendi,
Et damus amplexus, & iungimus oſcula coram.
Quantum eſt quod deſit?

Doe theſe men beleeue that once the Lord did waſh the filth of *Sodome* with an ouerflowing floud of greedy gaſtly fire? and that hee ſtill reſerues an euerlaſting monument of that his burning vengeance, for all deuilliſh and luxurious beaſts to looke vpon with trembling horror and deepe aſtoniſhment? Doe they conſider that euer-famous-fearefull-vniuerſall deluge, that made the carkaſſes of all mankind, *(only eight perſons excepted)* to float vpon the raging waters, and ſent their ſoules to frie in hell for euer, for that intemperance which now men wallow in? Nay doe they

thinke of that deuouring *fire* that all this world must feele, to purge it from that filthinesse which they haue cast vpon it?

Is not the plague begun on many already? Doe we not see daily spectacles of heauy vengeance vpon some, that are brought to a morsell of bread? on others, that following drunkennesse and riot, doe often meet with desperate conclusions of their filthy daies? Yea many times their very sinnes become their bloudy executioners. And yet for all this, we may still complaine, that most *tables are full of vomit and filthinesse, so that there is scarce any place cleane*[f]. All Gods iudgements will doe men no good. All the admonitions and instructions we seeke to loade them with, will no more worke them to repentance, then perswasions and treaties of peace, the old *Athenians* to lay downe armes,

[f] Esay 28.8.

armes, till all their feathers were pulled off their backs; as *one* once noted of them. Nothing will warne a voluptuous man; no not those dangerous and queasie surfets, that daily threaten to send him packing *to his place* in hell.

But woe, and double woe to such debauched Monsters; a heauy doome shall one day light vpon them. Let them goe on; since they will not stay. Let them doe all they can to proue themselues Egyptian Caterpillers, that labour to exhaust whole Common-wealths of all their coyne and treasure. Their day is comming wherein they shall be smitten with great distresse; and shall crie out, *who among vs shall dwell with deuouring fire, and who among vs shall dwell with euerlasting burnings*[t]! And this must needs bee so, because for such things sake comes the wrath of

[t] Esa. 33. 14.

God vpon the children of disobedience: and vpon these especially, who are monsters of men, the shame of nature, the companions of beasts, the hatred of God, the scumme of the world, *raging waues of the sea foming out their owne shame, to whom is reserued the blacknesse of darknesse for euer.*

But I must leaue these swine, and come to the direction that this point affords.

Vse 2. Hence may wee take instruction how to behaue our selues in vse of lawfull things. Temperance doth not make men *Stoicks*, but teach them to vse Gods blessings without abuse. Vse them we may, because they are our *portion* in this world; but exceede wee may not, because they were giuen vs to honour God, by our enioying and vsing of them. Temperance doth not plucke vp *Appetite*, and naturall desires

ſires by the rootes, it onely lops them when they grow too high. There is a lawfull vſe of mirth and recreations, as well as of meat and drinke: only our care muſt be to keepe to *time*, and *meaſure*. And happy is the man that knowes his times for all.

Laſtly, let this ſtirre vp in vs a continuall care to vſe all meanes to make vs temperate in all things; becauſe it is a grace of ſo much vſe vnto vs. And to helpe herein, I will here ſet downe foure rules. Vſe 3.

1. Be an humble and daily ſutor to God by *prayer* for this particular *Virtue*; and that he would enable vs to be moderate vſers of his bleſſings[u]. One cauſe why men commit ſo much riot in the vſe of Gods creatures, is, want of praying for the ſanctified vſe of them.

[u] Pro. 30. 8, 9.

2. Sometimes we muſt humble our ſelues by faſting, *beating downe*

downe our bodies, and keeping them in subiection *, inuring our selues *to know how to be hungry*, as well as *full* x. Sometimes the gluttons *prouerbe* proues too true: *Two hungry meales make the third a glutton.* But this comes to passe in men that doe not fast out of any respect or conscience of this grace of temperance, but for other ends, and then no maruell if it produce no better fruits. He euer doth exceed that neuer curbs himselfe in lawfull things. He that *feeds himselfe without feare* of excesse, exceeds without sense of sinne.

* 1 Cor. 9. vlt.

x Phil. 4. 12.

3. Put a strong barre vpon all the *senses* by which *lust* entereth. The senses are the doores that let in those things to the appetite which makes it immoderate in meates and drinkes, and other pleasures of the body. Therefore *Salomon* bids that *man which is giuen to*

appetite

appetite to put his knife vnto his throat[y]: that is, looke to his senses, that they bee not too much taken vp in the delightfull viewing of that abundance, and variety which is set before him; so as to prouoke him to any excesse. So likewise in the matter of lusting. A *Couenant* must *be made with the eie*[z]; for adulterie creepes in by the *eye* into the *heart*, before it be committed by the body[a]. Those persons that care not how they let their eies wander, shall certainly finde their hearts polluted very often with impure lusts. It was a graue speech of wise *Pericles*, to his friend *Sophocles*, when *Sophocles* called him to behold a beautifull person passing by, hee in stead of doing as *Sophocles* bade him, forbad what *Sophocles* did, with this shortnip, *Prætorem Sophocle oportet non solum manus, sed etiã oculos abstinentes habere*[b]:

y Prou. 23. 2

z Iob 31. 1.

a Mat. 5. 28.

b Plut. in Pericle.

A Gouernour muſt be as carefull of his eyes, as of his hands. I denie not but there is inward corruption enough, and too much, that prouokes to intemperance too often: yet this ſhould not diminiſh, but increaſe our care ouer our outward ſenſes; becauſe the obiects they looke vpon, are as bellowes to blow vp that fire of luſt which is within vs.

4 Bee diligent in thy *Calling:* Idleneſſe is the greateſt Enemy to *Temperance*, for it drawes a man into Company that will prouoke him; and if he be alone, it giues him liberty to *meditate lewd things.* The *diligent* man is free from temptations abroad and at home, and hath a ſpeciall bleſſing attending his diligence in the vſe & comfort of outward things. *His ſleepe is ſweet, whether hee eat much or little.* Men neuer goe to wracke till they begin

to

to ſtart out of their callings. *Dauid* paid deare for his eaſe, and men pay deare for their idleneſſe. This drawes them into company, company into drinke, drinke into Bonds, and Bonds into beggery. And this is the iuſt iudgement of God for mens idleneſſe, and intemperance the daughter of idleneſſe. *Cupid* being ask't, why among ſo many he ſhot at, he neuer ſpent an Arrow vpon *Minerua?* returned anſwer, that he could neuer finde her idle. The time wherein we are idle is the Deuils *Market*, wherein he will be ſure to open all his Packe, and it ſhall goe hard but hee will draw vs to buy ſome commodity; this was the cauſe of that *inordinate walking*, taken vp by ſome in the Church of *Theſſalonica*: when they would not worke, then they ſoone became intemperate; and the Apoſtles courſe to bring them into

into order againe was this: *We command and exhort them that are such, by our Lord Iesus Christ, that with quietnesse they worke and eat their owne bread*[c].

[c] 2 Thess. 3. 11.

These be the foure rules wee must obserue: one or two of them will not serue, vnlesse we put them all in practise. Hee that *prayes*, and doth not sometimes *fast*, doth destroy with one hand what the other builds. He that thinkes to get temperance by prayer without his owne endeuour, lookes God should worke a miracle; like the sicke man that prayes for health without the vse of physique. He that doth both these, and yet sets no watch vpon his *senses*, is like him that leaues his doores all open, and yet thinkes that nothing will be stollen. And he that watcheth his senses, and yet growes *idle*; suffers his thoughts within,

in, to doe as great a miſchiefe, as his ſenſes could.

Chap. VI.

Of Patience.

And to your temperance, Patience. Becauſe a Chriſtian is not only ſubiect to the euill of *ſinne* and *temptation*, againſt which hee muſt arme himſelfe with *Temperance*; but alſo vnto the euill of *affliction* for doing well; therefore the Apoſtle wills him to *adde vnto temperance, Patience.* This, *Auſtin* calls *magnum Dei donum*[a]: A great gift of God. Patience is of continuall vſe to Chriſtians. It is as bread, or ſalt, which they cannot make one good meale without. For the orderly opening and handling of this point, we muſt firſt *diſtinguiſh* of

[a] *Auguſt. lib. de Patien. c. 1.*

of the word; and afterwards *describe* the thing it selfe.

The word is vsed sometimes κατα χρησιν, *abusiuely*, and *improperly*: and sometimes ἰδίως, *properly*, for that which is *patience* indeed.

1. The word *abusiuely* vsed is taken in a fourefold sense: so as we may say, there be foure sorts of Patience, that are all counterfeit: *viz.*

1. A *sinfull patience*, which makes a man to beare what hee ought not. Whether it proceeds from lazinesse and carelesnesse, suffering himselfe by lewd companie to be drawne on into the snares of the deuill, as the asse to the yoke without resistance or dislike; which honest *Iohn Gerson* termed *patientiam asininam*, an *Asse-like* patience: or whether it come from a voluntarie resolution to beare some things which himselfe imposeth without any com-

command from God. Such is the patience of *Baals Priests*, and their *Apes* the *Papists*, the one in *launcing*, the other in *whipping* of themselues. This is *hypocriticall* Patience, which they haue borrowed from some *Mountebanke*.

2. *A Stoicall patience*, which makes a man, out of an opinion that he should be ἀπαθής, void of all passion, to shew himselfe insensible of any thing that doth, or may befall him. This is no virtue, but a sin that stocks vp naturall affections by the roots; and makes a man vncapable of profit by any crosse.

3. A *customarie Patience*, whereby a man long vsed to beare, is insensible of bearing. Like the bordering inhabitants of *Nilus*, who by long custome are not moued at the hideous noise that the fall of that water makes, enough to astonish any other man. Or like some Mill-horse,

horse, that by long vse, is not troubled at his drudging walke. This is not Patience, but a *brawnie hardinesse*.

4. A *naturall Patience*, whereby a man out of the strength of bodie, or naturall constitution, is able to suffer many crosses without sinking vnder them. So yee shall haue some men that will draw faire estates through their throats, and lie at the *barrell*, weeke after weeke, till all be spent, and runne so farre in debt, they cannot shew their heads; yet then can be as Iouiall as if they ailed no such thing, and desperately resolue not to be moued at it: and if you aske them, why? they haue their answer ready, *Sorrow payes no debt*; neuer thinking of Gods hand vpon them in this distresse, which he requires them to behold, and to be humbled by it. Which, if they will not; he will proceed to bring vpon them

them more, & greater plagues, vntill he hath destroyed them. This senselesnesse of men is farre from true Patience. It is only σκληρότης, *a naturall hardnesse*; the *strength of stones, and flesh of brasse*, as *Iob* [b], elegantly.

[b] Iob 6. 12.

The word *properly* taken is vsed also in a fourefold sense.

2.

1. It is vsed to signifie a *forbearance* to execute iustice on offenders when they do deserue it, & this is properly μακροθυμία, [c] *long-suffering* or *forbearance*.

[c] Rom. 9. 22.

2. It is taken for *putting vp an iniurie without reuenge* [d]. This is that ἀνοχή, or containing of ones selfe from breaking out, though cause be offered.

[d] Rom. 2. 4.

3. It is taken for a *contented brooking of delayes* [e], answerable to the Hebrew תסורת which signifies a *patient waiting* the pleasure and leisure of one we sue vnto [f].

[e] Rom. 2. 7.

[f] Psal. 9. 18.

4. It is taken for a *sensible* yet *quiet bearing of all crosses* and

and afflictions that may happen in our course, or for our course of *well-doing* g: and to stand vnder the burden (not like some grinning *Anticks* by an house side, that make vgly faces, and wry mouthes, as if their backes were ready to breake with the burden, but) cheerefully and thankfully, till God giue deliuerance, without any murmuring, or repining.

g 1 Pet. 2. 20

These two latter acceptations of the word are both contained in the word ὑπομένειν ἀπὸ τῆς ὑπομονῆς, which signifies to stand vnder some weight to beare it vp. The *manner* of it, answers to the Hebrew דמם which notes a *keeping silence* h.

h Psal. 37. 7.

The two former acceptions of Patience, howeuer they are sometimes attributed to men, yet primarily and principally they belong to God himselfe, who therefore stiles himselfe ארך אפים *longus narium*, long

long of nostrils, that is, *slow to wrath*[i].

i Exo. 34. 6.

The two latter more properly belong to men, and therefore must necessarily be intended in this present *text*, for they are both included in μακροθυμία. And this no power of nature, or strength of industry, but only the spirit of grace doth worke within vs. And therefore it is reckoned among the *fruits* of the *Spirit*, because it issues from no other roots. This being so, the point arising hence is plainly this.

How Patience is taken here.

Obseru.

It is the dutie of all Christians to get, and abound in supernaturall Patience, which may enable them to vndergoe all labours, delayes, and trosses, euen for well-doing, freely, cheerefully, and thankefully, for Gods honour, the benefit of Church or Common-wealth, the preseruation of their owne faith, and good conscience vnto the end.

1. The

1. The first part of their dutie herein, is to labour for that Patience which is a Grace of the Spirit; not contenting themselues with *Sinfull, Stoicall, Customarie*, or *Naturall* Patience, falsly so called. They that *liue in the Spirit*, must draw all their life from the same Spirit. No counterfet or strange virtues must be seene in them; such would be as odious vnto God, as *strange fires* in the Legall *Censers*.

2. The *Act*, and *Obiect* is the vndergoing, and bearing of all labours [k], delayes [l], and afflictions of all kindes [m]; the corrections of God [n], the persecutions of men [o], the temptations of Satan [p], the malice of enemies [q], the contempt of the proud [r], the perfidiousnesse of false friends [s], the contumelie of words [t], the torture of our bodies euen vnto death [u], if God call vs to it *.

3. The

k Rom. 2. 7.
l Psal. 37. 7.
m 2 Cor. 6. 4, 5, 6, &c.
n Heb. 12. 5.
o Iam. 5. 7.
p 2 Cor. 12. 7, 8.
q Ps. 44. 10.
r Psal. 123. 4.
s 2 Cor. 11. 26.
t 2 Sam. 16. 10.
u Heb. 12. 35.
* 1 Pet. 3. 17.

3. The *ground* of that wee ſuffer, muſt not be for *euill*, but for *well doing* [x], or elſe it is not *praiſe-worthy*; nor can wee expect aſſiſtance, and ſtrength from God to beare with patience what we are to ſuffer for euill-doing. But if we *doe well and ſuffer for it, and take it patiently, this is acceptable to God* [y].

[x] *Ibid.*

[y] 1 Pet. 2. 20

4. The *manner* of it muſt be voluntarie, cheerefull, and thankfull; not running deſperately after croſſes; but willingly bearing them when they are laid vpon vs. Afflictions are not gueſts to be inuited; but if they come vnbidden, they muſt haue welcome, and cheerefull entertainment. Patience perforce is no Patience. No Cart-wheele, for want of oyle, doth grate a mans eares, and ſets his teeth an edge ſo much, by harſh and tedious craking, as a grumbling mumbling bearing of

affliction doth, in the eares of God; as we see by the deepe distaste that God often expressed against this sinne in the Israelites. Our *Lord* not only foretold of afflictions, but requires a ioyfull bearing of them[z]. And so *S. Paul*, reioycing in tribulation. And thus all the Church, euen for this, that they were accounted worthie to suffer for the name of Christ. As in gifts, so in suffering the manner is more to be regarded then the matter. This is the course that all must take in suffering for well-doing. But in other crosses that come through sinne, or carelesnesse; not ioy, but mourning becomes vs better; but still we must haue patience free from all murmuring of inward thoughts.

z Mat. 5.11, 12.

5. The *end* must be, 1. Not hope of gaining some outward good by what we beare, as world-

worldlings patiently, and willingly drudge and toyle, and often breake their ſleepe to heape vp pelfe: and as ſicke diſeaſed perſons, that doe with patience ſuffer the ſcarrifying and launcing of their fleſh in hope of health. This, men by naturall fortitude may attaine vnto. Herein, *Vis deſideriorum facit tolerantiam, & nemo niſi pro eo quod delectat, ſponte ſuſcipit quod cruciat*[c]. The ſtrength of their deſires makes them beare, and vnleſſe it were for ſomething that delights them, they would not beare. Much leſſe 2. muſt men ſuffer euill to doe more: as they that goe into the field to fight, reſolue to ſuffer wounds and blowes, in hope to execute their bloudie malice vpon ſome enemie, by imbruing of their hands in bloud. Of this, *Auſtin* giues this cenſure; *In illis qui mala ſuſtinent, vt mala faciant, nec mi-*

[c] *Auguſt. de Patient. cap. 4.*

randa, nec laudanda est patientia, quæ nulla est: admiranda duritia, neganda patientia[d]. In those that willingly suffer euill, that thereby they may doe more, patience is neither to be admired, nor commended; for that indeed is no patience. Admire their foole-hardinesse, denie their patience.

[d] *August. ibid. cap. 5.*

The ends of Christians suffering, therefore, must be these.

1. *Gods honour*, which we must aduance in patient suffering for his sake[e]. And this must be, by letting the world see that we esteeme so highly of him, that all the afflictions of this present life shall be so farre from drawing vs to any thing dishonourable vnto him, that we will willingly lay downe our liues at any Tyrants feet, rather then lay aside the dutie and obedience we owe to God. This made those worthy children so careless of great *Nebuchadnezzars*

[e] 1 Pet. 4. 16

chadnezzars ſtrict command vnto Idolatrie, that they *were not carefull to anſwer him in that matter*; but told him to his head that they would *not worſhip nor ſerue his gods* [f]. The like we may diſcerne in all thoſe ancient Martyrs, who were tortured with all the rage of bloudie crueltie, diſdaining deliuerance to diſhonor God [g]. This made *Moſes* flie, not *fearing Pharaohs wrath, becauſe he ſaw him that was inuiſible* [h]: and ſo muſt we.

2. The next end muſt be the *benefit of Church, or State*, in which we liue; reſoluing to beare patiently whatſoeuer diſpleaſure, or miſerie, that may attend aduancing of a common good. *Moſes* was well content to beare the rage and wrath of cruell *Pharaoh* in often ſolliciting of *Iſraels* ſuit. The like did worthy *Heſter*, not ſparing to aduenture her

[f] Dan. 3. 16, 17, 18.

[g] Heb. 11. 35

[h] *Ibid. ver.* 27.

fauour with the King, and life and all, to helpe her Country-men, appointed as sheepe for the slaughter, out of *Hamans* snare; resoluing to suffer any thing in such a seruice[i].

i Hest. 4. 16.

3. The last end must be, not vaine-glory, but the *keeping of faith and a good conscience*; chusing rather to be put vpon all the racks, and tortures, and deaths in the world, then denie our faith, or forgoe our innocencie. These two are far more excellent then life it selfe: and he that doth not so esteeme them, neuer had them. Patience being her selfe a grace, will teach a man to die in the defence of grace; resoluing cheerefully *mala non committendo, ferre, quàm non ferendo committere*[k]: to suffer euill for doing none, rather then to doe euill, by suffering none; and as much disdaining to seeke reuenge,

k *August. lib. de Patient. cap. 2.*

uenge, or breake forth into passion, as not to suffer. It beares, without desire of lading those who make it beare; *not rendring euill*, but rather *good, for euill.*

The grounds hereof are many; but chiefly three. *Reasons.*

1. Because without this *Patience* no *constant worship of God* in any parts thereof could be cheerefully performed; as reuerend *Zanchius* hath well obserued. For 1.

1. Who would be a constant hearer of the word, which wicked men so much contemne and scorne, and hate all those that doe embrace it; in which respect Christ calls it the *word of patience*[1], because they haue need of much patience who doe resolue to *keepe* it? 1 Reuel. 3. 10

Yea, admit these outward vexations were remoued; yet there be lusts within, enough

to make men loath the word, if they haue not patience. Could any man endure to haue his very heart ript vp, and his beloued darling sinnes arraigned, and condemned, and hewen to peeces before his face, if he wanted patience? He that will be *swift to heare, and slow to wrath*, must not be vnfurnished of this grace, when he comes to heare. For if he be, the next newes we heare of him, will be this impatient speech, *Durus est hic sermo, &c.* these be *hard sayings, who can heare them?* Yea after hearing, there is need of patience in waiting the expected fruit. For the *good ground brings forth fruit with patience* [m]. Grace is like the Oake that growes but slowly; and much impatience we often see in hearers of the word, because the fruit comes vp no faster in them; which doth not ripen, but keepe it backe.

m Luk. 8. 15.

2. Who

2. Who would (according to his dutie) *pray continually*, if patience were not, to helpe him wait? Doe wee not see the best petition often for some things before they speed? yea vsed roughly when they come to sue? What would the poore *Cananitesse* doe, if shee had not patience to begge; after that cold comfort of being called *Dogge* [n]? It were a wonder to see blessed *Paul* goe *thrice* to God, to ease him of a *thorne*, and after all his labour, to be *pricked* still. Yet this was so [o]. Yea, Christ himselfe, prayed *thrice* [p], and *long* together, and all to shew the necessitie of this grace, for the instant performance of this dutie, and continuance of our suits to God.

[n] Matth. 15.

[o] 2. Cor. 12.

[p] Matth. 26.

3. Who would beleeue, if it were not for patience to keepe vs from *casting away our*

confidence [q]; since wee neuer come to *see* the things wee *doe beleeue* [r]?

4. There would bee no hoping in God without *patience to wait* long *for what we hope* [s]. And therefore it is called the *patience of hope* [t]; because, no patience, no hope.

5. Wee could not loue God without patience. He that beholds wicked men liue at hearts ease, tumbling and wallowing in pleasure and constant prosperity, and feeles himselfe daily scourged, and distressed, though hee doe all he can to honour God, in keeping a good conscience, and walking vprightly; shall soone find himselfe sicke of the *Fret* [u], if he haue not a great measure of patience to purge choller [*]. Loue requires loue; and an impatient man will neuer beleeue that he loues him, who neuer holds his hand off his backe.

6. Least

q Heb. 10. 35.

r 1 Pet. 1. 8. Heb. 11. 1.

s Rom. 8. 25.

t 1 Thes. 1. 3.

u Psal. 73. 2.

* Psal. 37. 7.

6. Least of all can any man make a free and bold confession of his faith, in times of persecution, without an almost incredible quantity of Christian Patience. Hee that shall see the imprisonments, whippings, torturings, and raging flames of fire, flying about the eares of Christians, with terrible deuouring imbracements, that many thousand Martyrs haue endured, will thinke a world of patience would not suffice to beare the like.

And thus we see what great need of patience there is, in all the parts of Gods worship, and Religion, which cannot be conscionably performed where impatience ruleth.

The second maine reason of this duty may be drawne from the great *discommodity* of impatience in the course of our conuersation with, and towards men. Without patience there 2. Reason.

there is no liuing among men. In the world, daily vexations fly in our faces: and if wee cannot beare them, we may truſſe vp our packe and be gone out of the world ſo ſoone as wee will. For though men know one anothers weakneſſe, and how apt they are to breake out into impatient paſſions; yet this for the moſt part, is ſo far from making them carefull not to prouoke, that it makes them ſeeke all occaſions to prouoke the more; ſporting themſelues to ſee their neighbours rage, and play the mad men. And ſo an impatient man is made the *Towne foole*, to be the ſport and ſcorne of all that liue about him.

3. Reaſon. The third Reaſon may be taken from the preſent *benefit* of Patience in all eſtates. It is a cloake to keepe off all ſtormes, a ſtaffe to beare vs vp out of the mire, an helmet to take all blowes,

blowes, a preſeruatiue againſt the Fret, a comfortable cordiall againſt delayes, the key to the promiſes [x]; and keepes a man as farre from deiection, as from raging, in calamities. It makes a mans life comfortable, what euer his outward condition be. It is of excellent vſe to helpe vs gaine experience, and profit by affliction: which is impoſſible for him to get that wants patience. Though God intends that euery affliction ſhould make vs better, yet impatient men are made worſe. If a man be once troubled, he is off the hooks for any thing, although he take neuer ſo much delight in doing of it. Wee may ſee this euen in gaming: when men once begin to fret, and loſe their patience, they commonly loſe all their money with it.

[x] Heb.6.12.

Afflictions, men muſt beare, whether they haue patience, or not.

not. If men beare them patiently, the croſſe is made leſſe; the profit, greater: if impatiently, the croſſe is increaſed according to their impatiencie, and the profit is none at all. Patience is as a paring-knife that cuts the affliction leſſe and leſſe till it comes to nothing: whereas impatience is like a loadſtone, that drawes more weight vnto it; and like birdlime, that hangs vs faſter in the ſnare. An impatient man is *like a wilde bull in a net*[y]: a patient man, like a bird in a cage, who is put there to be tamed, not famiſhed; and therefore ſings as merily, as if he were abroad. Affliction fals on a patient man, as a tempeſtuous ſtorme of haile vpon a well-tiled houſe, that makes a great ratling noiſe without, but does no hurt, nor gets into any roome within: a man may as freely vſe any roome in that houſe,

y Iſa. 51.

houſe, as if the Sunne ſhined in his full ſtrength. I might be infinite in ſuch ſimilitudes, to ſhew the rare effects of patience, where ſhe is at libertie to *haue her perfect worke.*

This ſerues to caſt ſome water vpon the great fire of impatiencie that euery where blazeth in the world. Patience is growne out of vſe ſo much, that men doe ſcarce beleeue it to be their dutie to ſtriue vnto it: but rather ſuffer impatiencie to eat them vp. It were long to reckon vp the miſchiefes that impatience hath drawne after it vpon all ſorts of men in theſe our dayes. What diſunions, and heart-burnings may men diſcerne euen among good men, only for a word, yea ſometimes for a meere conceit! Is it not common for men to thinke that if any occaſion be offered, then they haue enough to iuſtifie any degree

Vſe 1.

degree of impatiencie? If they can say, Such or such did prouoke me, then they suppose they should not doe amisse, to be with *Ionah*, *angry to the death.* Not considering this dutie of patience; and that patience is no patience, when it either hath nothing to prouoke it; or being prouoked, cannot temper passion, nor suppresse the flame. *He that* being prouoked, *hath no rule ouer his owne spirit, is like a Citie that is broken downe, and without wals* [z].

[z] Prou. 25. 28.

This shewes that a great many old tattered nasty ragges of the *old man* doe still hang about vs [a]. It bewrayes our infidelitie [b]: it proclaimes our *follie* [c]: it makes the Lord himselfe to load vs with disgraces. *Proud, and haughty scorner is his name who dealeth in proud wrath* [d]. Yea, *condemnation* is threatned to those that doe but

[a] Coloss. 3. 8, 9.
[b] Iam. 1. 3.
[c] Eccl. 7. 11.
[d] Prou. 21. 24.

but *murmure* and *grudge one against another*[e]. And we know the iudgement of our Sauiour, He that cals *his brother, foole*, in any haſtie paſſion, deſerues *the fire of hell* for his reward[f]. It is a true Prouerbe, *Haſtie men neuer want woe*: the reaſon is, becauſe *A furious man aboundeth in tranſgreſſion*[g].

[e] Iam. 5 9.

[f] Matt. 5. 22.

[g] Prou. 29. 22.

Chryſoſtome compares anger to a *mad deuill*, and ſhewes at large that no demoniacall poſſeſſion may bee compared to it. For *Qui damonio vexatur, veniâ dignus eſt; iratus nulla, ſed ſupplicijs innumeris, qui ſponte ſua in profundum perditionis defertur, & etiam ante futuram gehennam pœnas dat. Tumultu enim quodam, & æſtu intolerabili, die noctuque varijs cogitationibus anxius iactatur*[h]. He that is poſſeſſed of a deuill, deſerues pitty and pardon, but the angry man deſerues no pardon, but numberleſſe

[h] *Chryſoſt. in Joh. Hom. 47. in fine, vide eundem in Matth. Hom. 4. nec non in Act. Apoſt. hom. 6.*

leſſe torments; in as much as hee wilfully throwes himſelfe headlong downe vnto perdition; tormenting himſelfe before the time; and tumbling vp and downe both night and day in reſtleſſe burning, and tormenting thoughts.

What can I ſay enough to diſgrace this Monſter? An impatient man is the worſt of all companions, and vnto none ſo bad as to himſelfe: hee is like the raging ſea, euer foaming, euer ſwelling, neuer pleaſed, neuer quiet, neuer good. Hee is the ſcandall of religion, the ſhame of his friends, the ſcoffe of his enemies: the tormentor of himſelfe by ſparkling eies, an vnbridled tongue, trembling ioynts, ſwelling like a Toade, glowing like a Deuill, ſparing no man, and leaſt of all himſelfe; he is the troubler of his houſe, the ruine of his family, a rebell againſt God, an infector

Vide Chryſ. in Act. Apoſt. hom. 17.

infector of others, like a venomous mad dogge that by biting of others makes them in long continuance as madde as himselfe. He is the firebrand of a common wealth, the burden of the world, the hatred of all, and stands fearefully excommunicated by the Lord himselfe, from all societie with reasonable men, all the daies of his fury [i]. Hee liues vndesired, and dies vnlamented; euery one grieuing that hee liued so long, and euery one ioying that now he is gone.

[i] Pro. 22. 24

Vse 2.

Let this make vs euer to loath that loathsome sinne of *impatience*, and to leaue nothing vnattempted to tame this *beast*, which makes vs more vgly then the worst of beasts. What a reproach is it to a man to be like a furious *beare robbed of her whelpes*, in his owne family towards seruants, children, wife and all, that hee

hee can take no delight in them, nor they comfort in him; but must be forc't often to flie from him as from a mad man, by meanes of his striking hand and his bellowing tongue? What a disgrace is it to hoggish *Nabal* for euer, that his very seruants could see and say that *hee was such a sonne of Belial, that no man could speake to him*[k]?

[k] 1 Sam. 25. 17.

Oh therefore I beseech all Christians in whom there is any desire to honour God by bearing of crosses, brooking of delaies, receiuing his corrections, and to liue among men, not to shame their profession, torment themselues, or those that be about them, if there be any care of these, or any of these, that they would labour night and day for this grace of patience, that so *in patience* they may *possesse their soules*[l], and by it *inherit the promises after they*

[l] Luk. 21. 19.

haue

haue done the will of God[m] both in doing and ſuffering what euer he cals them vnto. Man by nature is a ſociable creature; therefore nature it ſelfe doth teach him patience, without which there is no ſociety. To which the bond of grace being added, theſe two ſhould for euer binde him to the peace, and good abearance. As patience is of God, ſaith *Tertullian*, and makes vs reſemble him, ſo impatience is of the Deuill[n], and makes vs as like him, as a coale to the fire that burnes within it.

[m] Heb. 11. 36.

[n] *Tertull. lib. de patient.*

But becauſe it is not enough to preſſe the duty, vnleſſe wee ſhew how the grace it ſelfe may be attained; and how farre our patience ought to extend; I will therefore, for more plainneſſe ſake, propound, and anſwer two neceſſary queſtions, with which I will conclude this point of patience.

1. *Queſt.*

1. *Queſt.* How may an impatient man bee rid of his helliſh fury, and become *patient?*

Anſw. This may bee done by following, and vſing ſixe Rules.

1. I muſt commend againe the former helpe of prayer, without which no grace can be had; therefore in praier often arraigne, and condemne thy paſſion freely, and fully in the preſence of God, and ſhame thy ſelfe to the vtmoſt of thy power in confeſſing thy ſinne, and earneſtly deſire him to doe execution vpon it, that ſo thou maiſt be rid of this peſtilent fret of anger: neuer leaue it out in any of thy praiers, but rather take occaſion from this to make many praiers the more vnto God.

2. Get out of the company of impatient men; For, as all hot diſeaſes, the more hot they be, the more infection they ſpread: ſo

so is the disease of impatience very infectious, and as catching as the plague. Therefore the Lord hath taken a strict course against all *making* of leagues, and *friendship with an angry man*, or so much as keeping company with him that is *furious*. And hee giues this for his reason; *lest thou learne his waies, and get a snare to thy soule*[o].

[o] Prou. 22. 24, 25.

But perhaps he is a father, a master, a husband, such as thou canst not get from? Therefore see further the directions following.

3. Be carefull to preuent all occasions of passion in those, with whom thou conuersest. When thy neighbours house is on fire, thine also is in danger. No wise man therefore will set fire in his house that dwels next him. Wherefore if thou thy selfe be giuen to passion, let thy study

dy be, not to prouoke others, leſt in prouoking them, thou bee paid backe againe in thine owne coine, and prouoked thy ſelfe. But rather, when thou ſeeſt them inraged by others, be alwaies ready with *a ſoft anſwer*, which will be as water caſt vpon fire, to *appeaſe* their *wrath* [p].

[p] Pro. 15. 1.

4. Ground thy ſelfe throughly in *faith* and *hope*, the mothers of Patience. He that hath faith to looke vp vnto God in all croſſes, ſhall finde it a producer of patience when it is tried moſt [q]. And patience is called *the patience of hope* [r]. Becauſe where hope of better things is, there will be patience to beare thoſe euils that fall in our way towards happineſſe. But where there is no hope of a better condition, there can be no patience in bearing of euils. We ſee meere carnall men can finde patience to endure the cutting

[q] Iam. 1. 3.

[r] 1 Theſ. 1. 3.

cutting off of an arme, or leg, from their bodies, when they are put in hope of receiuing ſoundneſſe to the reſt. Whereas the ſturdieſt begger will roare like a bull for a laſh of a whip, that ſcarce fetcheth bloud, and all becauſe he can hope for no benefit by ſuch correction, but a Paſſe to ſend him homeward, which he cannot abide. *Moſes* could neuer haue *endured the wrath of the King*, with ſo much vndaunted patience, if he had not by *hope ſeene him that is inuiſible*[f]. [f] Heb. 11. 27.

5. Get *humility*, for humility is like a puruier that takes vp all the graces that are to be had. And though ſhee ſit loweſt in the ſchoole, yet ſhee is the beſt ſcholler, and learnes moſt leſſons. God keepes all his graces for the *humble*. This then would be both a meanes to get this grace from God, and a helpe to turne out that impati-

ence which lies within vs. An humble man is neuer without a cooler of his fiery passions. When he is most vexed with a froward wife, a stubborne childe, a careleſſe ſeruant, a contentious neighbour, &c. humilitie would preſently round him in the eare, and tell him, hee hath done as much againſt God himſelfe, and prouoked him to his face euery-day, and therefore hee well deſerues to bee ſo ſerued himſelfe: And bids him mend his manners towards God, before hee grow into paſſion at others. Only pride makes men ſo paſſionate[t]. So much paſſion, ſo much pride: So much humility, ſo much patience.

[t] Pro. 13. 10.

6. Be frequent in meditation on theſe 5. things, *viz.*

1. That there is no croſſe ſo ſmall from one end of mans life to the other, no not the railings of a foule mouth'd *Shimei*, but it

it is the prouidence of God to bring it on thee, to exercise thee with it for some speciall end [u].

2. That crosses are the common lot of all [x]; especially of those whom God loues best [x]. Here wee are in the Schoole of Christ like vnhappy boyes, among whom the rod must often walke. And we see that if a Schoole-master haue any of his owne sonnes in his schoole, he spares them least, because hee striues to make them excellent aboue the rest.

3. That all afflictions are inflicted for *our profit* [y]; to *humble* and refine vs [z], and *to doe vs good at our latter end* [a]. The Patient hath no cause to be angry with his Physitian for giuing him strong Physicke, when the strength of his disease requires it.

4. All crosses are measured to our *strength* [b]. When God

[u] 2 Sam. 16. 10.

[x] Iob 5. 7. [x] Heb. 12. 5, 6.

[y] Heb. 12. 10. [z] Isa. 27. 9. [a] Deut. 8 16. Isay 38. 16.

[b] 1 Cor. 10. 13.

afflicts the wicked, he cares not what they can beare; but laies it on, according to their deserts: but when he corrects his own, he regards not their deseruings, but their strength; because hee doth it not to destroy, but cure them: yea *hee giues strength to beare*, as well as crosses to exercise their strength.

5. There is no crosse so bitter, but it is accompanied with some remarkable testimony of Gods speciall presence, and prouidence to sweeten it. If men carefully consider all circumstances of their afflictions, they shall be sure to finde, that their afflictions are not so bad, but they might haue beene worse; not so great, but they might haue beene greater, if the Lord had not stood by to moderate them. And this is most apparent in greatest crosses that befall the godly: who neuer fall into the *fire*, but *God*

is

is with them to preserue them from being burnt vp [c].

2. *Quest.* But what, must patience make a man so quiet, as to be moued at nothing?

Answ. Patience doth not take away affections and passions from a Christian, but only the exorbitancy of them, in violent breaking forth against God, and our owne condition. For as in sad accidents, that are matters of sorrow vnto vs, it is not only lawfull, but needfull to shew sense of Gods hand vpon vs in any kinde; yea the calamities of *others* should come so neere our hearts as to make vs *weepe with those that weepe* [d], as our Sauiour himselfe, for the death of his beloued *Lazarus* [e]: so in occasions of anger, *indignation* is not simply prohibited, but permitted to vs, so we *sinne not* in it [f]. Of which wee haue a president in him that could not sinne [g]. But it

[c] Isay 43.2.

[d] Rom.12. 15.

[e] Iohn 11. 35.

[f] Eph.4. 26.

[g] Mar.3.5.

it is hard for vs in anger not to ſinne, whoſe natures are ſo ſinfull; therefore we muſt be angry as little as we can. Hee that in his anger would not ſinne, muſt not be angry at any thing but ſinne. In the caſe of croſſes and afflictions, *proud haughty ſcorner is his name who dealeth in proud wrath.*

More particularly for the ordering of our patience, the directions of that *Renowmed Italian Conuert* [h], a little more explained, and moulded to our purpoſe, are worthy our continuall obſeruation.

[h] *Zanch. in Prim. Præcept.*

To guide our patience aright wee muſt conſider two things. 1. The *perſons* with whom wee haue to doe. And 2. the *things* whereby they doe prouoke vs.

The Perſons are either *God*, or *Men*. Now, towards *God* we muſt neuer be impatient, in the leaſt degree; no not ſo much as in our ſecret thought

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to thinke he might haue beene better and kinder to vs, then we finde him in any affliction, though neuer so sharpe and bitter. For as his wisdome, so his loue infinitely surpasseth our highest capacity, and deepest pollicy. And he that saies or thinkes God might haue beene kinder to him then hee is, accuseth God either of want of loue, or wisdome, and vndertakes to bee a master able to teach his *Maker*. Therefore alwaies take the *Psalmists* counsell, דום ליהוה *be silent to God*[i]. [i] Psal. 37.7.

Towards *men* our patience is limited by foure exceptions. The *three first* concerne the *nature* of the offence; the *last*, the *disposition* of the parties offending.

1. If the offence bee against God in abuse of his word and worship, by neglect, or contempt, or prophane disobedi-

ence in any kinde; wee ought not to be patient, but as *Moses* & *Phineas*[k], in our proportion, testifie our dislike of such courses in any man wee haue to doe with[l], so far as our calling will warrant. *Moses*, the Magistrate, with his *Sword*; and *Phineas*, the Diuine, with the *mighty weapons* of the *Word*, must take a course to the vtmost of their power to expresse their zealous fury against such offenders; let their blowes light where they will.

k Exod. 32. 19. &c.

l Num. 25. 7, 8.

For *priuate persons*, it is enough if with *righteous Lot* they make it appeare that they much distaste, and by griefe are *vexed* at the *soule, with the corrupt conuersation of the wicked from day to day*[m]. This offence the Lord himselfe doth often declare much indignation against, and hath giuen many dreadfull testimonies of his fierce wrath vpon the contemners,

m 2 Pet. 2. 7, 8.

ners, and profaners of his worſhip. Now where God himſelfe is *impatient*, it ill becomes his ſeruants to be *patient*. Chriſt himſelfe though hee were the *meeke Lambe*; yet hee could finde a *whip* to laſh the prophane higlers out of the *Temple*[n], with indignation enough, as may appeare by the euent. He had neede beſtirre himſelfe with a great deale of paſſion and violence, and ſet home his blowes with a witneſſe, that ſhould vndertake alone to empty that vaſt *Temple* of ſuch a huge droue of *Huckſters and mony-changers*, as at ſuch a ſolemne time would there take vp their ſtandings, to furniſh all commers to the *Paſſeouer*, with prouiſion for *oblations*, and *ſacrifice*. Wee haue the like example of his *anger* againſt the *Deuill tempting him*. In which temptation (as *Chryſoſtome* notes) he was no way moued

[n] Ioh. 2. 15.

to wrath, till Satan required him *to fall downe and worship him*, which was a blasphemy against God, *to whom only worship is due.* But then he was exasperated indeed, and in angry indignation banisht him his presence, that the deuill was forced *to leaue him* [o]. Of which *Chrysostome* makes this vse. *Vt nos illius discamus exemplo nostras quidem iniurias illatas ab impijs, siue in dicto, siue in facto, magnanimiter sustinere: Dei autem iniurias, & contemptum, nec vsque ad auditum sufferre. Quoniam in proprijs iniurijs esse quempiam patientem, laudabile est: iniurias autem Dei dissimulare, nimis est impium* [p]. That we may learne from his example, to beare magnanimously the iniuries offered by wicked men in word or deed, vnto our selues: but the iniuries and contempt that is offered to God, not to haue patience so much as

[o] Matt. 4.

[p] Chrys. oper. imperf. in Matth. 4. hom. 5.

as to heare them. Because to be patient in our owne iniuries, is commendable; but to dissemble the wrongs that men put vpon God, is too impious.

2. If the iniury be offered to our *neighbour*, in estate, reputation, or religion, and hee bee not able to deliuer himselfe; then our duty is to helpe him, & not to be so patient towards the offender, as to suffer him to vndoe our brother. Therefore as *Abraham* rescued his *Nephew Lot*, so must we endeuour to assist those that be wronged: especially in case of seducement, wherein wee haue the practise of the Apostle for our president, who wisht from his heart, *that they were cut off that* in things of this nature *troubled* his beloued *Galathians* 9. 9 Gal 5. 12.

3. If the iniury bee done to *our selues*, consideration is to be had whether it bee not such as besides the wrong done to

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our ſelues, a chiefe part thereof lights vpon God, Religion, the Common-wealth, or our Callings, as well as our perſons, and eſtates: of which nature are lying, vncleanneſſe, deceit in payment of dues, robbing, ſtealing, aſſaults, common ſlanders that tend to the diſgrace of Profeſſion, &c. In theſe and ſuch like, Patience doth not barre any man to ſeeke the redreſſe of ſuch offenders by iuſt puniſhment, ſo he doe it without wrath, or thirſt of reuenge[r], but with meekneſſe, compaſſion, and griefe[s].

[r] Eph. 4. 31.

[s] Iudg. 21. 2.

4. If the offence be *only* againſt our ſelues, and priuately committed, then we muſt conſider the diſpoſition of the parties offending, whether they be refractarie and inſolent, abuſing vs the more for our patient forbearing, of purpoſe to vex vs; wilfully perſiſting, notwith-

withstanding our friendly admonitions: or whether they be such, as vnwittingly, and vnwillingly offend; and vpon the discouerie of their offence acknowledge the fault, promising and endeuouring reformation. If they be of the former sort, then recourse is to be had to the Magistrate, who therefore *beares the sword*[t]; vnlesse they be persons within our owne gouernment, who must be with tenderneſſe, and loue corrected by our selues[u]. If they be of the latter, then with all kindneſſe, and meekneſſe they must be forborne, and forgiuen[*]. Admonish them we must, to further their reformation[x]: but forgiue them too, or else we runne vpon our owne damnation[z].

t Rom. 13.

u Pro.29.19 Pro.19.18.

* Luke 17.3, 4.

x Gal.6.1.

z Matth.6. 14,15. Matth. 18. 34, 35.

CHAP.

Chap. VII.

Of Godlinesse.

And to your patience, Godlinesse. Because *Patience* alone is not acceptable, vnlesse our sufferings, whereby patience is exercised, be directed to the honour of God, which cannot be done without *godlinesse*; therfore to *Patience*, *Godlinesse* must be added.

The originall word is εὐσέβεια, ἀπὸ τῦ εὐσεβεῖν, which signifies to worship or honour any superiour, that hath any relation vnto vs, whether he be God himselfe, our Parents, or any other in authoritie ouer vs, as the vicegerents of God our heauenly Father [a]. *Pietie* flowes from *Affinitie*, saith *Gerson* [b]: becaus wee worship none, whom

[a] *Aquin. 2. 2. q. 101. ar. 1. & 2. 2. q. 121. ar. 1.*

[b] *Gerson. super Magnific. tract. 5.*

whom we conceiue not as ſtanding in ſome relation to vs, and we to them.

By humane Authors, *Pietie* is taken diuerſly; but moſt ordinarily for reuerence ſhewed to parents and gouernours, and loue to brethren and kinred; although ſometimes they take it alſo for that worſhip they performe to their gods [c]. In the holy Scripture we ſhall finde it vſed diuerſly. The ſeuerall acceptations of it therein, being diſtinguiſhed by the *obiect* about which godlineſſe is exerciſed, may be reduced vnto foure heads, as *Gregory of Valence* hath well obſerued [d]. And theſe foure, *dicis cauſa*, I may terme, *Diuine, Naturall, Compaſſionate*, and *Conuerſatiue*.

[c] *Cicer. lib. 1. de Nat. Deorum.*

[d] *Greg. de Valent tom. 3. in Thom. diſp. 7 queſt. 1. punct. 1.*

1. *Diuine* is that which immediatly reſpecteth God in his *worſhip* [e]. The exerciſes whereof *Paul* cals σωδομια, *deuotions*, and vſeth the word εὐσεβεῖν,

[e] 1 Tim. 6. 11.

εὐσεβεῖν, to note the worship of the Athenians Ἀγνώστῳ θεῷ, *to the vnknowne God* [f]. And in this sense, we shall finde *Godlinesse* taken sometimes, 1. For the *Principall foundation* on which the godlinesse wee performe vnto God is grounded: and this is called the *Mysterie of Godlinesse*. Christ Iesus, *God manifest in the flesh*, [g] &c. is the ground of the relation betweene God and vs; and so of that worship we performe vnto him. Sometimes it is taken, 2. For the *subiect matter* of godlinesse contained in the word [h]. And sometimes, 3. For the *act*, and *exercise* of godlinesse in his worship [i]. These two latter acceptions may also be extended to those other sorts of godlinesse that follow, although they be here inserted, as fitly, and principally appertaining to this part of godlines, which is termed *Diuine*.

f Acts 17. 23.

g 1 Tim. 3. 16.

h Tit. 1. 1. 1 Tim. 2. 10.

i Tit. 2. 12. 2 Pet. 3. 11.

2. *Naturall*

2. *Naturall Godlineſſe* I call that which we performe vnto naturall parents, or Gouernours, foraſmuch as they in a ſpeciall manner repreſent vnto vs our *Father in heauen*; vnto which the *Fifth Commandement* bindes vs. This is that which the *Schoole-men* moſt vſually call *Pietie*[k]: and by this they diſtinguiſh it from the former performed to God; calling *ciuill* honour due to ſuperiours and friends, by the name of *pietie*; and *religious worſhip* due vnto God, by the name of *Religion*, *Religioſitatis & Theoſebia.*

k *Aquin.* 2. 2. q. 101. *Bonauent. in 3. ſent. diſt.* 35. q. 6. *alijq.*

3. *Compaſſionate Godlineſſe* I call that which is exerciſed about workes of mercy towards them that be in miſerie. For this *Cornelius* is ſtiled εὐσεβὴς, *a deuout* or *godly man*[l], becauſe he diſtributed *much almes to the people.* And this is commonly termed *Pietie*, ſaith *Auſtin*,

l Act. 10. 2.

stin [m]; becauſe what men doe to the godly for godlineſſe ſake, God accounts it as done to himſelfe; and becauſe that ſuch workes of mercy are proper acts of Religion [n]; and therefore by a *Metonymie* of the *effect* for the *cauſe* they are termed *Pietie*.

4. *Converſatiue Godlineſſe* I call that which ſhineth in the whole courſe of our converſation by liuing godly; making the word of God the rule of all our cariage, that ſo it may appeare that *whatſoever we doe, we doe it to the glory of God* whom we worſhip, and ſet before our eyes in all our actions; and reſolue to honour him in all things, whatſoeuer troubles, miſeries, or perſecutions may happen [o]. This is the ſame with that in the Old Teſtament ſo often termed *The feare of the Lord* [p]; whereby the heart ſtandeth ſo in awe of him and his word,

[m] *Auguſt. de Ciuit. Dei, lib. 10. cap. 1.*

[n] Iam. 1.27.

[o] 2 Tim. 3. 12. 2 Pet. 3. 11.

[p] Pſ. 111. 10. Pro. 1. 7, &c.

word, that it feares nothing beſides; but will in all things be ordered by him, what euer become of it q.

q Iſai. 8.12, 13.

This is called *Godlineſſe* in two reſpects: 1. In reſpect of the *chiefeſt and higheſt ends* that a godly man aimes at in euery action of his life, which is the *glory of God* r. 2. In reſpect of the *rectitude of the worke*, which is wrought by the rule and line of the word of God: for *pietie* or godlineſſe, according to the Greeke *Etymologie*, ſignifies *a right* or *ſtraight worſhip*. εὐσέβεια, *ab* εὖ *rectè*, & σέβω, *colo*.

r 1 Cor. 10. 31.

How godlineſſe is taken here.

We haue ſeene the ſeuerall ſignifications, or rather applications of the word *Godlineſſe*. We muſt now conſider in what ſenſe it is taken here.

Godlineſſe, in this place, cannot be taken for the immediate worſhip of God, becauſe all the graces here exhorted to, doe not

not concerne the ſolemne acts of deuotion in the parts of Gods worſhip, but Chriſtian conuerſation in the world. Nor can it be meant of that alone, which we either exhibite to parents, and ſuperiours; or vnto ſuch as are in diſtreſſe; becauſe we are to *adde* it vnto *Patience*, and therefore it muſt needs be meant of that godlineſſe which muſt be had and exerciſed in all our conuerſation, but eſpecially in the time of affliction, which muſt not only be borne without impatience, but ſo borne, as God may haue glory by our godly cariage in it. Whence we are taught:

Obſeru. *It is the dutie of Chriſtians not only to get Patience, but Godlineſſe, whereby, what euer they doe or ſuffer, God may be honoured, and themſelues enabled to goe on in holineſſe, notwithſtanding their ſufferings.* Patience

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is an excellent grace, but nothing worth without godlineſſe. A ſtocke or a ſtone can beare more then we, with leſſe complaining: but godlineſſe makes the difference before God, between that ſenſleſneſſe, and the patient bearing of a Chriſtian. Patience is as the bodie, and Godlineſſe as the ſoule, that giues life to this bodie. It doth not giue content vnto God that we be patient ſufferers, vnleſſe we *glorifie* him by our ſufferings [f], and reape ſome benefit vnto our ſelues alſo; in as much as he doth it to *humble vs, and to doe vs good, that we might be partakers of his holineſſe* [t]: which cannot be done, but by the helpe of godlineſſe to call vpon God [u]; to bleſſe him for all [*]; and to *learne his law* [x]. Godlineſſe is that which keeps vs from drawing backe in the time of temptation, wherewith

[f] 1 Pet. 4. 16

[t] Heb. 12. 10

[u] Pſal. 50. 15

[*] Iob 1. 21.

[x] Pſ. 119. 67.

our

y Pſal. 4.17, 18, 19, &c.

our patience is exerciſed y. As a maine ſaile filled with a good gale of winde, driues the ſhip againſt the ſtrongeſt tide; ſo godlineſſe, a Chriſtian againſt the greateſt diſcouragements. Godlineſſe makes all afflictions, not as bridles to take vs vp, but as ſpurres to mend our pace; *whiles we looke not on the things which are ſeene* and felt, *but on the things which are not ſeene* z. Yea godlineſſe it is, that helps vs to all thoſe *meditations* before laid downe to beget *Patience* in vs. It is one of the maine roots of a Chriſtian, ſaith *Chryſoſtome*, which keeps him ſtanding againſt all windes and tempeſts whatſoeuer. Take away godlineſſe from a Chriſtian, and you ſtocke vp the roots of a tree; which being done, the tree cannot but fall with the next blaſt of winde that bloweth vpon it.

z 2 Cor. 4. 16, 17, 18.

Vſe 1. What a ſhame is this to the world,

world, which ſets ſo light by *Godlineſſe*; ſuppoſing Godlineſſe to be only for *Diuines*, the *Church*, and the *Deathbed!* Whereas the want of Godlineſſe is that which hath brought all the plagues which euer came vpon the world [a], and that are yet to come vpon it [b]. Therefore let all vngodly men know, that a time will come, wherein the beſt of them all ſhall be *as chaffe which the winde* driueth away [c]: that *they ſhall not be able to ſtand in the iudgement*, which the Lord ſhal bring them vnto, *for all their vngodly deeds which they haue vngodly committed*, but ſhall vtterly *periſh in their owne corruption*: and that in the meane time, God eſteemes them no better then filthy *ſwine*, and vomiting doggs [d]; *naturall bruit beaſts made and taken to be deſtroyed*; *veſſels of wrath* [e]; *children of the deuill* [f], that ſhall one day

a Gen.5.13.

b Iude 15.

c Pſal. 1. 4, 5, 6.

d 2 Pet.2.22

e Rom.9.22

f Iohn 8.44.

day *goe away into euerlasting fire*, to be *tormented* with the *deuill and his angels* for euer.

Vse 2. Let this therefore sharpen our appetites vnto Godlinesse, and make vs esteeme more of it, and rouse vs vp to a more eager pursuit of it. It is that we all professe; and therefore are we called godly, because we are, or should be so continually. It is that for which the *grace of God that bringeth salvation hath appeared to vs* §. He cannot haue saluation, who from that grace, learneth not this lesson. If we consider the *excellencie, commoditie, delight*, and *securitie* of it, we cannot but thinke him a mad man that labours not for it. It must needs be *excellent*, that makes vs as like God, as any childe to his father. What striuing doe we see, to be like the best in what men doe affect? and therefore we may well conclude, that most

§ Tit. 2. 11, 12.

moſt men are out of their wits, that they eſteeme ſo little of this. If our mindes were ſet vpon *gaine*; is not *godlineſſe great gaine, hauing the promiſe of this life, and that which is to come*[h]? Looke into the Scriptures, and there we ſhall finde godly men richer in wealth then any others: and ſo men might be now, if they would be as godly. Yea godlineſſe makes a gaine of euery croſſe; whereas vngodlineſſe turnes euery gaine to a loſſe. There is no euill that a godly man ſuffers, but it turnes to his good. There is no good which an vngodly man poſſeſſeth, but it turnes to his euill. If our hearts doe runne vpon *pleaſure*; godlineſſe is as pleaſant, as it is profitable. None can be ſo merry at heart, as the godly, becauſe nothing is ſo delightfull as godlineſſe. Earthly delights are either ſinfull, or vaine, or momenta-

[h] 1 Tim. 6 6, 8.

nie, that leaue a ſting behinde them at parting: but godlineſſe procures holy, heauenly, continuall pleaſures, wherein a man may lie downe, and tumble himſelfe till hee be rauiſht againe; and yet haue no ſinne to anſwer for, by that his exceſſe. This brings vs to his *right hand* with whom is *fulneſſe of ioy and pleaſures for euermore* [l]. If we could imagine men *Stoicks*, ſo that none of theſe could affect them; yet there is no *Stoick* but would be glad to prouide for his *ſafetie*; let him ſay what he will to the contrarie. The *ſecuritie* of godlineſſe ſhould moue them to godlineſſe. There is no ſecuritie but in godlineſſe. There is no godlineſſe but it hath ſecuritie; if not from *trouble*, yet certainly from *hurt*. Sometimes it prouides a godly man a *chamber* of reſt in common calamities [k]; or if not this, yet it ſo armeth him

[l] Pſal. 16. 11.

[k] Iſai. 26. 20

him to ſuffer, that, in reſpect of auoiding the ſmart, when Gods honour lies at the ſtake, *he will not accept deliuerance* [l]. For he builds vpon an infallible ground, that *God will lay no more vpon him, then he giues him ſtrength to beare, and will* as certainly *giue him the iſſue*, as bring him to the *triall* [m]. And though *all that will liue godly ſhall ſuffer perſecution* in one kinde or other; becauſe there is no reaſon the *ſeruant* ſhould fare better then his *Maſter*: yet this is an vniuerſall infallible obſeruation, that neuer any godly man ſuffered in a good cauſe, but with much courage, ſtrength, aſſurance, and triumphant ioy.

l Heb.10.35

m 1 Cor. 10. 13.

Looke vpon the *noble armie of Martyrs*, going to the ſtake with reioycing, and ſinging, and ſhouting, and rauiſhing conſolations, as if they were going to be crowned; as indeed

they be. Their honour among men is wonderfull, but with Christ infinitely more. And if there be any degrees in that heauenly Quire, their seats are certainly the highest. On the other side, looke vpon vngodly malefactors in their sufferings, and you shall see them, for the most part, especially heretiques, fearing, trembling, quaking, yelling and roaring; as *Michael Seruetus* [n], that godlesse heretique, burnt at *Geneua, Anno* 1555. for denying the *Trinitie*, and other doctrines of faith, may serue for a sample: who feeling the fire, could not with patience endure it, but kept a hideous roaring till his life was exhausted, crying out to the beholders to dispatch him with a sword. The like we may remember of *Legate*, at home.

[n] *Bellar. lib. 1. de Christo, cap. 1. & Caluin. in Opuscul.*

Here then is an *Antidote* against all those perplexed feares

feares and terrors that doe amaze Chriſtians when they conſider with themſelues; *How ſhould we be able to endure a fierie triall?* Why: be godly, and I warrant you: the Lord will either prouide for your deliuerance [o], or be with you in the fire [p], as he was with the *three children in the furnace*, with *Stephen*, and all the godly at their martyrdome. *The Lord knowes how to deliuer the godly out of temptations* [q]: and as he knowes how, ſo hath he promiſed to all that are godly, *becauſe they haue kept the word of his patience, he will alſo keepe them from the houre of temptation, which ſhall come vpon all the world, to try them that dwell vpon the earth* [r]. *Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſoules to him in well-doing, as vnto a faithfull Creator* [s].

[o] Pſal. 27.5.
[p] Iſai. 43.2.
[q] 2 Pet. 2.9.
[r] Reu 3.10.
[s] 1 Pet. 4.19.

Thus we ſee what great ſecuritie Godlineſſe bringeth. Of which a Heathen *Poet* hath elegantly ſung: *Integer vita ſceleriſq; purus*, [t] &c.

[t] *Horat. carm. lib. 1. Od. 22.*

Me thinks, that which hath beene ſpoken is enough to incite all men to the acquiſition, and practiſe of Godlineſſe; which, who wanteth, may vſe theſe foure rules to furniſh himſelfe with it.

1. Labour in the word of God, *the milke of Godlineſſe*, by which we *grow* [u]. The cauſe of all impietie is neglect of the word [*]. The word is the rule and ſquare by which we muſt doe euery thing: without this, we can neither be, nor doe godly.

[u] *1 Pet. 2. 2.*

[*] *Pſal. 50. 17*

2. Againe to thy prayers. This meanes muſt neuer be left out; this thing to *write* ouer and ouer *againe to me is not tedious, but ſafe.* This is that which got *Dauid* ſo much *godlineſſe*;

lineſſe; and which (as we ſee in his Pſalmes) he would neuer giue ouer to his dying day. Reading, and hearing, will doe nothing without this. This is as harrowing or plowing after a ſowing. Of this, *Chryſoſtome* in his bookes of *Praying*, giues particular inſtance: *Neq; pretioſis pietatis fructibus poterimus eſſe grauidi niſi precibus irrigemur* [x]: Prayer is as watering a thirſtie ground new ſowne with ſeed, without which we cannot be fruitfull in the fruits of pietie.

x *Chryſoſt. de Orand. Deum, lib. 1.*

3. Labour for *humilitie*; this is the ſhorteſt cut to pietie. An humble man thriues more in godlineſſe, in one yeere, then a proud man in an age. For God *prepareth the heart of the humble* [y]: *the meeke will he teach his way* [z]: *he reſiſteth the proud, and giues grace to the humble* [a]. When we ſee a man conceited of himſelfe, we may conclude,

y Pſal. 10. 17
z Pſal. 25. 9.
a Iam. 4. 6.

that man is at his best. Pride is like an East winde that blasteth timely fruits; and like a Caterpiller that feedeth most vpon the choisest flowers.

4. Get out of vngodly companie, or neuer looke to thriue, but go backward in godlinesse. Such companions are as frosts, to nip the buds of the Spring; as cankers, that eat to the heart of a tree; like *Pharaohs leane kine that deuoured the fat*. Yea, which is worse, they not only hinder our growth in godlinesse, but proue dangerous corrupters and enticers to sinne. We cannot touch pitch, but we shall be defiled. We cannot goe with them, but we shall learne their wayes [b]. Which *Dauid* well saw, and therefore tooke an order to banish them from his societie [c], and familie [d]. And so must euery man else, that hath a minde to be godly [e]; and then he shall be sure of

b Pro. 1. 15, 16.

c Psal. 119. 115.
d Psal. 101. 7

e 2 Thess. 3. 6. & 14.

of godlineſſe, and a [f] *bleſſing* to boote.

[f] Pſal 1, 1, 2.

Chap. VIII.

Of Brotherly-kindneſſe.

And to Godlineſſe, Brotherly-kindneſſe. Hitherto we haue ſeene the *Virtues*, neceſſarie vnto a Chriſtian, for the ordering of thoſe actions which chiefly concerne himſelfe: Now we are come to thoſe, which are vſefull to him, for his cariage towards *others*; whether they be *ſpeciall perſons*, that is, ſuch as are *godly*, to whom belongs *Brotherly-kindneſſe*; or of the common ſort of *mankinde*, conſidered as *men*, to whom he owes *Charitie*.

Brotherly-kindneſſe is that branch of Chriſtian loue which

extendeth it selfe to such as in the iudgement of charitie, truly *feare God*, and are *actuall* members of the *mysticall* bodie of Christ, *who is not ashamed to call them brethren* [a].

a Heb. 2.11. Matth. 12.50

The word φιλαδελφία, is not here taken only for an inward affection of the heart, as some haue supposed; because if we obserue the exact signification of the simple word φιλία, we shall finde it to differ from εὐνοία, as much as affection expresst in *action*, from a meere *well-willing*. Therefore our Translators doe exactly render it *Brotherly-kindnesse*: because *kindnesse* is the actuating of an *affectiue loue*. So that it is meant *Non de amore affectiuo tantùm, sed de effectiuo simul*: Not of *affectiue* loue only, but of *effectiue* also: that is, of loue declared by an outward act.

Arist. Eth. 9. cap. 5.

This being cleared, we are to know that *Brotherly-kindnesse*

is

is no different thing from *Charitie* taken in the largest sense; for so it is a branch of *Charitie*. *Brotherly-kindnesse* is but loue contracted, and limited to those who best deserue it. Therefore to know the nature of *Brotherly-kindnesse*, we must first know the nature of *Loue*.

Loue, say the *Schooles*, is *bene velle amato*, to will good, or beare good will vnto some party loued. But this is too curt: it being but a peece of loue, or *amor affectiuus* [c]. That of *Aristotle* defining it by the *act* is more full: Φιλεῖν ἐστὶ βούλεσθαί τινι ἃ οἴται ἀγαθὰ, καὶ κατὰ δύναμιν πρακτικὸν εἶναι τούτου [d]. To loue, is to wil all that, which in our iudgement we esteeme good, to the partie loued; and to the vtmost of our power, to procure it to him. But yet this also wants one part of Loue, and that is, a *will to be vnited* to what we loue, that so we may reape that delight,

[c] *Biel. in 3. sent. dist. 27. art. 1. not. 2.*

[d] *Arist. Eth. 9. cap. 5.*

delight, and full content we expect, in the fruition of our loue.

So that to make vp a full description of *Loue*, we must take in these *three parts*.

1. A *beneuolent affection*. 2. An *earnest expression* of it, in procuring, to our power, that *good* we will and wish. 3. A desire of *vnion* and *fellowship* with the partie loued, to take our delight and full content in the fruition of him. And so *Loue* in the generall consideration of it, may be described to be, *An earnest affection of the heart to some person, that our reason or fancie hath drawne vs to a liking of; wishing all possible good vnto him, which we earnestly endeuour to helpe him to; and feruently desiring to be intimately vnited vnto him, that so we may be vnspeakable satisfied in the fruition of him.*

This Loue, for the *nature* of it,

it, is either *earthly*, (which may be rather termed *cupiditas*, [e] a *luſting*) or *heauenly*, wrought by the Spirit of God in our hearts, and only deſerues the name of *Charitie*.

[e] *Auguſt. de Subſtan Dilect. cap. 1.*

Charitie taken for a *ſupernaturall* Grace, is diſtinguiſht by the *obiect* into ἀγάπην τοῦ Θεοῦ, the loue of God: φιλαδελφίαν, brotherly loue to the godly: φιλοπλησίαν, loue of our neighbour, as a part of the ſame nature, created in Gods image as well as our ſelues: and φιλαυτίαν, the loue of our ſelues. Not that euill *ſelfe-loue*, which makes vs loue our ſelues inordinately, with neglect of God, and our brethren: but that holy affection that ought to be in vs towards our ſoules, in the firſt place, *willing* & *endeauouring* to procure vnto our ſelues that ſupernaturall bliſſe, and *fruition* of God which he hath propoſed vnto vs.

Thus

Thus much of *loue* in the generall descriptiõ, and diuision of it, so farre forth as it was needfull to be knowne, for laying a ground of the *Doctrine*, that from this *text* ariseth, which is plainly this, *viz.* *It is the duty of euery Christian, not only vnfainedly to well will, and heartily to wish, but also to endeuour to the vtmost of their power all good vnto all that are godly, aboue all other men, and feruently to desire vnion and fellowship with them for godlinesse sake.* This point may be further amplified by the seuerall particulars contained in it, which are principally fiue.

1. It is our duty to beare an inward vnfained hearty affection of *good will*, vnto them *without dissimulation*[f], *out of a pure heart*[g], wishing them to *prosper as* their soule prospereth; according to that, of that Apostle of *loue*, to his *beloued*

[f] Rom. 12. 9.
[g] 1 Pet. 1. 22.

Gaius

Gaius [h]: who requires the same in all Christians, that so they may *loue, not only in tongue and in word, but in deed, and in truth* [i]; that is, from the heart.

2. We must not onely *wish* them well, by an inward entire affection; but *actually* with *Dauid*, seeke their good [k], to the vtmost of our power: and that by *praying* for them [l]; instructing and *building them vp* in their *most holy faith* [m], as *Aquila* and *Priscilla* did *Apollos, expounding vnto him the way of God more perfectly* [n], if wee be able: *exhorting* [o], *admonishing* [p], *rebuking* [q], *comforting* [r], *encouraging* [s], *them*, as necessity requires: *administring* to their *necessities*, in all things [t], for this is the Apostles meaning, as *Chrysostome* declares in particular. *Neque enim pecunijs tantummodo, sed & verbis, & rebus, & corpore, & alijs omnibus vult nos iuuare egenos* [u].

Hee

h 3 Ioh. v. 2.

i 1 Ioh. 3. 18.

k Psa. 122. 9

l Psa. 122. 6. Heb. 13. 18. 2 Thess. 3. 1. 1 Tim. 2. 1.

m Iude v. 20.

n Act. 18. 26.

o Heb. 3. 13.

p 1 Thess. 5. 14.

q Leu. 19. 17.

r 1 Thess. 5. 14.

s Heb. 10. 24. Mal. 3. 14, 15

t Rom. 12. 13. 1 Tim. 6. 17, 18.

u *Chrys. in Rom.* 12. *hom.* 21.

Hee wils vs to helpe the Saints in their neede, not onely with our Purse, but with our good word, our substance, our bodily labour, and with what euer else wee are able to steede them. Yea, *Nihil pro fratribus omittamus etiam eorum quæ humilia & vilia nimis videantur, sed si administratione nostra etiam opus fuerit, quamuis tenuis atque abiectus quidem cui administratus sit, fuerit, quamuis ardua nobis res atque laboris plena esset, &c* *. Wee may omit nothing for the Brethren, no not of those Offices that seeme meane, and too base for vs to performe; although the party we administer vnto, be neuer so contemptible in the eye of the world, and the worke we performe to him bee neuer so difficult and painefull. Nay, I will goe one straine higher: *Wee ought to lay downe our liues for the brethren* x.

* *Idem. in Matt. hom. 18. oper. imperf.*

x 1Ioh. 3. 16.

3. This

3. This *ſpeciall kindneſſe* is to bee borne vnto ſuch as are godly, aboue all others. For though we muſt *doe good vnto all, yet ſpecially to the houſhold of faith* [y], as *Dauid* to the Saints [z]. When our Sauiour ſpeakes of that *charity*, which wee ought to beare vnto *all*; his precept is this: *Thou ſhalt loue thy neighbour as thy ſelfe* [a]. But when he calls for *brotherly kindneſſe* towards the *Saints*; he ſaith: *This is my commandement, that ye loue one another, as I haue loued you* [b]. Hee loued *them* ſo well, that hee laid downe his life for *them*, but not for the *reſt*: teaching all to doe the like. Charity teacheth vs to prize euery thing according to the worth, and due valuation of it. And there being in a godly man a double cauſe of loue; Gods *image* in his *Nature*, and his *Graces* in his *perſon*, hee ought to bee eſteemed and

y Gal. 6. 10.
z Pſal. 16. 2.
a Luke 10. 27, 28.
b Ioh. 15, 15.

and releeued, as *Beniamin* by *Ioseph*, *fiue times* as much as any other man.

4. Yea such a feruour of affection we must haue towards them, that wee must desire to bee knit vnto them in *holy loue* so neerely, as in respect of gratious inclinations, and consent of wills in all holy things, wee may be *all of one heart, and one soule* with them.

It is the nature of loue to desire, and make vnions. *Charitas quasi chara vnitas* [c]. This was *Ierusalems praise* [d]: and our Sauiours praier for all his members, *that they all might be one* [e]. And reason good; for they are *all members one of another*, and make but *one body*; what communion then (agreeable to the holinesse of such a body) can bee too much for them to haue one with another? Such a loue was of old in those primitiue Saints, in the

c *Gerson. super Magnific. tract. 9.*
d Psa. 122. 3.
e Ioh. 17. 21.

the Apoſtles times: whoſe ſociety is thus recorded by the Holy Ghoſt himſelfe to their perpetuall honour. *The multitude of them that beleeued were of one heart and one ſoule: neither ſaid any of them, that ought of the things which hee poſſeſſed was his owne, but they had all things common* [f]. This *Communnity* wee muſt conceiue to conſiſt in ſuch things as were agreeable to ſuch a ſocietie, and to ſuch a *loue* as knit this knot. It was a *feruent loue*; but *out of a pure heart and a good conſcience* [g]. Such loue as doth not ſo much as *thinke euill, or reioyce in iniquity*; *but reioyceth in the truth* [h]. And theſe were the times wherein grace did abound, and Chriſtianity was laden with the *fruits of the ſpirit*. Whereas now Chriſtians ſtand at a ſtay, becauſe they *forſake the aſſembling of themſelues together* [i]; contrary to the Apoſtles

[f] Act. 4. 32.

[g] 1 Tim. 1. 5.

[h] 1 Cor. 13.

[i] Heb. 10. 24.

postles charge, which ought not to be so. For, *as Iron sharpneth Iron* [k], so doth one Christian quicken another by godly societie, if the time of their comming together be spent as it should.

[k] Pro. 27. 17.

5. All this kindnesse must be shewed *for godlinesse sake*, or else tis worth nothing. It is not enough to loue them *in truth*, vnlesse wee loue them *for the truths sake* [l]. Our Sauiour who taketh so kindly, and rewardeth so franckly, euen a *cup of cold water* (the least of all gifts) bestowed on his Members, addes this: He that giues a cup of cold water to one of these little ones, *in the name of a Disciple* [m], shall not lose his reward. *Non sunt fideles in amicitia, quos munus non gratia copulat* [n], they are no faithfull friends, whom any thing but grace combines. This is that will keepe vs from hauing *the faith*

[l] 2 Ioh. v. 1, 2.

[m] Matt. 10. 42.

[n] *Isidor. Hispal. de sum. bon. lib. 3. cap. 30.*

faith of our Lord Iesus Christ in respect of persons. This will make the meanest to *bee in our hearts to liue and die together*, as well as the greatest and most wealthy. Finally this will cause our *brotherly loue to continue*, so long as we remaine aliue, to loue.

This is the summe of that *brotherly kindnesse* that is due vnto *all Saints*, according as *their* necessities, *our* opportunities, and abilities shall require it of vs.

The *equity* hereof abundantly appeareth from the consideration of the *neere coniunction* betweene them and vs in Christ. In which respect, we all, though many, make vp but one compleat body, and so are called *one Christ* [o]. By meanes whereof, *no one member can suffer, but all the members suffer with it* [p]: Nay Christ himselfe is not excluded from a part in suffering:

Reason.

[o] 1 Cor. 12. 12.

[p] Vers. 26.

ſuffering: for what member ſoeuer ſuffers, *He* ſuffers in that member. The head complaines of hurt, if the foot be but trodden on. So Chriſt himſelfe is perſecuted [q], and ſuffers want, when any member of his body ſuffers [r]. And Chriſt himſelfe is releeued, when any of his needy members receiue releefe; and will not be aſhamed in the midſt of all his glory at the laſt day, to confeſſe as much, before all the world [s]. This being ſo, the very rules of *Nature* teach the *members to haue a mutuall care one of another.*

[q] Act. 9. 4, 5.

[r] Matt. 25. 35 ff.

[s] Ibid. v. 40.

This argument the Apoſtle vſeth to the *Hebrewes* to ſtirre them vp to feruent prayers, and contribution to other perſecuted Saints. *Remember them that are in bonds, as being bound with them: and them that ſuffer aduerſity, as being your ſelues alſo in the body* [t]. This is the moſt piercing argument that can

[t] Heb. 13. 3.

can be brought, to stirre men vp vnto this duty: this will throughly try them indeed.

If this be so, how fearefull is their sinne, who in stead of louing the *brethren aboue all*, hate them more then all the world besides! How dare men, that would be accounted Christians themselues, to scoffe & scorne, and flout the *brother-hood*, tossing the very name of a *Brother* among them, as doggs doe *Carrion*, with more disdaine then they themselues are able to expresse in words? How many names of scorne and loades of reproach, haue drunken and prophane beasts, to lay vpon the *godly*, making the very title of the *Brethren*, which our Lord Iesus Christ himselfe honours his members withall, and *is not ashamed to call them by this name*, a by-word of disgrace! But I haue a heauy message for them from the

Vse 1.

the holy Ghost himselfe, who by the mouth of his Apostle, saith expresly, that *they know not God* [u], they are *children of the Deuill* [*]; they shall be held in the iudgement of God, as *murtherers of their brethren*, and therefore *haue no eternall life* [x] *abiding in them.* This is truth, no rayling; vnlesse they will be so desperate to tell the Apostle, yea the Spirit of God himselfe, he rayles.

[u] 1 Ioh. 4. 8.
[*] 1 Ioh. 3. 10.
[x] 1 Ioh. 3 15.

And though all sorts of men, *high and low*, thinke it nothing to breake iests vpon the godly, and to beare a distaste against them, yet let them know to their euerlasting terrour, that of all sinnes in the world, this sinne comes neerest to that *sin against the Holy Ghost, which shall neuer be forgiuen.* For hee that disgraceth a godly man, or any way opposeth him for godlinesse sake, doth he not *doe despight* to the *Spirit of Grace*, when

when he ſeekes the deepe diſgrace of that godlineſſe, which the Holy Ghoſt worketh in the godly?

But you will ſay, *We doe not ſo. You ouer-reach; who ſcoffs at any man for his godlineſſe?* Ah impudence! confeſſe the truth. Tell mee; what makes you to haue a like baſe eſteeme of all *Profeſſors*, if you ſee them zealous? if any doe but tell you; ſuch a man is a *Puritan*: is not this enough to make you flout and ſcoffe him, although you neuer knew the man, or his behauiour? what is the reaſon that ſuch as haue moſt religion in them, are leaſt about you, leaſt imployed, leaſt eſteemed, moſt hated? examine the conditions of ſuch as are moſt in your bookes? are they not horrible ſwearers, filthy perſons, ſcoffers, flatterers, and ſometimes queanes, which ſhall be entertained to ſpight the godly?

ly? and are not these your neerest friends, and the honest men? If one man, whom you call a *Puritan*, but once deceiue you; is not this enough to make you breake forth against all the *generation of Gods children*, so as to thinke, and say, *there is none of them all but will lie and cousen, and play the hypocrites?* Now lay all these together, and then consider whether it be not the very *profession*, and *zeale* of the godly controuling & condemning your filthy liues, that makes you hate them.

If any shall yet hold face "with me, and say, *You doe vs "great wrong: we loue true ho-"nest men with our hearts, as "much as you, nor doe we strike "at them, but at such as make a "faire shew, and yet are Hypo-"crites:* This will not serue the turne, for you scoffe immediatly at their exercises of religion,

ligion, as at their going to ſermons, their reading, their ſinging of Pſalmes, their refraining of oathes, yea the very grauity of their behauiour, and ſuch like: and you onely lay hypocriſie to their charge, to couer theſe blaſphemies againſt religion. Who told you they bee hypocrites? doe you thinke ſo of your ſelues? or did ſome of your good Birds tell you ſo? *Who art thou that* dareſt to *iudge another mans ſeruant?* Thou condemneſt them for iudging thee according to thy fruits: and yet thou takeſt vpon thee to mount the *Tribunal* of God Almighty, and ſit in iudgement vpon their hearts, paſſing a ſentence cleane contrary to their fruits. And if they were hypocrites; would that warrant thee to diſgorge thy filthy heart vpon the ſacred exerciſes of religion that they doe, and which thou

ſhouldſt performe, as well, and as much as any of them. Is praying, and hearing, and ſinging the worſe becauſe hypocrites take them vp? is the Sunne defiled by ſhining vpon a dunghill? No no, here is all thy proiect, thou wouldſt faine haue all men as bad, and careleſſe of God and godlineſſe, as thy ſelfe, that all might fare alike hereafter. Which becauſe they will not, therefore *thou ſpeakeſt euill of them, and all becauſe they will not runne into the ſame exceſſe of riot with thee* y.

y 1 Pet. 4.4.

How canſt thou ſay thou loueſt honeſt men, when thou doeſt what thou canſt to nip all buds of grace, where euer thou canſt eſpy them but beginning to peepe vp? If any man ſhould flout, and ſcoffe, and raile at thee, in al companies he comes in, and doe thee all the ſpight and diſgrace hee can, in his words, his geſtures and actions;

ons; and then come and tell thee, hee loues thee: could all the *Rhetorique* in the world perſwade thee to beleeue him? How then ſhall ſuch blacke-mouthd deuils make God beleeue, that they hate not his ſeruants; when it is apparent to all, that they ſeeke to *make a prey of euery one that departs from iniquitie*[z]?

[z] Iſa. 59. 15.

This point is of further vſe to condemne the *falſe fellowſhip* of many, that faine would bee ranked in the number of the *brethren*, but are farre enough off from this *Brotherly-kindneſſe*. Many there bee that make a great ſhew of Religion, but haue hearts of flint, in ſtead of bowels of compaſſion towards thoſe that are in miſery: they ſtudy rather for ſhifts to ſaue their purſes, then for *liberall* things: and are inquiſitiue into the life of euery man, deſiring hereby to haue

Vſe 2.

ſomething againſt them rather then to grieue at their failings. Witneſſe their readineſſe to diſgrace ſuch as are Profeſſors where euer they come. He had neede bee an *Angell* that they haue not ſomething to ſay againſt. Doe theſe perſons loue the brethren, when they ſeeke not to *couer*, but to blaze their infirmities? *Loue couereth a multitude of offences*. Hee is no *brother*, but a ſlanderer, that thus laies open his brothers ſhame.

Vſe 3. Laſtly, let this make vs more conſcionable in the practiſe of brotherly-kindneſſe: let vs ſee that wee *loue the brotherhood* [a]. Howſoeuer the ſcoffing *Iſhmaels* of the world thinke of this duty; yet let vs obey God, and *loue* the brethren *as brethren* [b]. *Aboue all things* let vs, that are brethren, *haue feruent charity among our ſelues* [c]. *Let vs loue*, as wee are taught,

a 1 Pet. 2. 17.

b 1 Pet. 3. 8.

c 1 Pet. 4. 8.

taught, *not only in word but in deed.* Being *ready to diſtribute, willing to communicate to the neceſſity of the Saints.* Either ſhew our loue, or elſe confeſſe we haue none; for this is the truth. *He that hath this worlds good, and ſeeth his brother hath neede, and ſhutteth vp his bowels of compaſſion from him, how dwelleth the loue of God in him*[d]? Yea where there is not actuall beneficence, in Gods account, there is no better then hatred. For that which is ſpoken, of *not rebuking*[e], is alſo true of the deniall of euery office of loue.

Let vs therefore beware how we neglect any ſeruice of loue to the Saints: let vs cheerefully adminiſter to their wants, eſpecially ſuch as are brought into want by any publike Perſecution. And here I may not forget the poore *French people*, that now are forced *for their conſcience ſake*

διὰ τοῦτο γάρ σοι ἐκκόλλησεν αὐτὰ δοῦναι ἑτέρῳ, ἵνα σὺ αὐτὰ ἔχῃς. ἕως μὲν γὰρ μόνον κατέχεις, οὐδὲν αὐτοὺς ἔχεις. ὅταν δὲ ἑτέρῳ δῷς, τότε καὶ αὐτὸς ἔλαβες, &c. *Chryſoſt. in Rom. hom. 7. in Moral. vide ib. plura praeclare dicta.*

d 1 Ioh. 3. 17.

e Leu. 19. 17.

to forsake houses, and home, and goods, and Countrey, to flie with their liues in their hands, *into this Kingdome*: especially since the gratious care of the Kings Maiestie hath most religiously appeared in appointing his most honourable Priuie Counsellors to direct their Letters to the most Reuerend Father in God the Lord Arch-bishop of *Canterburie*, to take all possible care of their good entertainment and releefe. These ought to be releeued, harboured, and comforted to the vtmost of our power, with all cheerefulnesse, & tender compassion, by all that loue religion. They suffer for a common cause, that wee must not only lay downe our estates, but our liues, and all in the defence of it, if God call vs to it, as he hath done them. Oh that wee could be moued to imitate those

thoſe worthy *Corinthians*, who *in a great triall of affliction*, of their owne *deepe powertie, were willing of themſelues euen beyond their power*, to ſuch a worke as this: *and prayed the Apoſtle to receiue their gift* [f]. This is the caſe wherein all outward things ought to *be common* betweene Chriſtians, if the neceſſitie of the times ſhould require it. I know, many about LONDON haue done bountifully already; and I hope that all parts of the Land haue done the like in their proportion, or the more is their ſhame. And here I muſt not but remember the liberalitie of thoſe of *mine owne Charge*, towards this pious worke: many of them being in that *Corinthian* caſe, euen *in deepe powertie*, that yet with great cheerefulneſſe (beyond my expectation) brought in more than

[f] 2 Cor. 9. 2, 3.

they could well ſpare: yea the very children would not be exempted from this contribution. This I ſpeake to prouoke all Chriſtians ſtill to keepe this cauſe to their hearts, and *not to be weary of well doing*; but though they haue already contributed ſomthing, ſtill to conſider their brethrens preſſing pouertie: and as occaſion ſhall require, and Authoritie recommend their caſe vnto our charitie, not cloſe their hands hereafter, nor ſhut vp the bowels of compaſſion from them, vntill they may returne vnto their Land in peace.

As for ſuch Chriſtians as haue beene hindred by any meanes, and not ſhewed ſuch bounty as the caſe and cauſe required, they ſhould doe well to raiſe vp themſelues to a higher degree of liberalitie, and thinke of ſome meanes to

let

let their brethren be partakers of it. Let all men know that now *Chriſt himſelfe* comes in theſe his members, to require a ſupply of *his* neceſſities in *theirs*. Let vs then looke to it that wee giue him cheerefull entertainment; or reſolue to heare of it to our woe, at the latter day g. If it were our owne caſe; thinke, how well we would be content, to haue releefe for a weeke, and want for a yeere. All that is giuen, is nothing to maintaine ſo many as be in preſent want the one halfe of the time that they haue beene in need: how then ſhall they be ſuſtained for any long continuance, if the Lord ſhould not ſpeedily make way for their returne? My humble ſuit therefore is vnto all, that this little Manuall ſhall come vnto, that for the Lord Ieſus ſake who commands this ſeruice, they would rather ſpare,

g Matt. 25.

ſpare, now and then, a full meale out of their owne bellies, than ſuffer *our brethren, our fleſh, our bowels*, to die in our ſtreets, to the euerlaſting reproach of the Religion wee profeſſe; as in all likelihood ſome of them muſt doe, if this courſe be not taken for their ſupport. And ſuch as are able, to take them into their houſes, when they ſee them wandring, and faint for want of food. Theſe are the true *ſtrangers* that the *Apoſtle* himſelfe *commands vs to lodge* [h]. One part of the vnmercifull mans arraignment, is this: *I was a ſtranger, and yee tooke mee not in* [i]. The *poore woman of Zarephath*, that had *but a handfull of meale in a barrell, and a little oyle in a cruze*, (the laſt that euer ſhe hoped to eat) intending to *bake that for her ſelfe and her ſonne*, that ſo they might *eat it and die* [k], through the

h Heb. 13. 2.

i Mat. 25. 35.

k 1 King 17.

the extremitie of the famine: yet ſhe had neuer the leſſe, but abundantly more, for imparting thereof vnto *Eliah*, before of that little, ſhe had ſeru'd her ſelfe: this faith of hers, procured her releefe enough, all the time of that famine, when many no doubt did periſh for hunger. Oh that we had *faith* like *hers!* which if we had, we would certainly doe as ſhe did. By this ſhal we proue the truth of our ſoundneſſe in religion: when wee haue yearning bowels towards thoſe that ſuffer for religions ſake: and thinke nothing too much to giue to them, that (to giue good proofe of their ſincerity) haue forſaken all, and imbrace the *Croſſe*. This will ſhew our *vnfained loue to all Saints*. It will aſſure vs of our *regeneration* [l], and *tranſlation from death to life* [m]. Whereas hee that hath not this *loue*, *vndoubtedly abides*

[l] 1 Iohn 4.7.

[m] 1 Io. 3.14.

bides in death; what ſhew ſo euer hee makes of a zealous faith, this *fruit will abound to your account* [n], and bring much honour vnto God, *for your profeſſed ſubiection to the Goſpell of Chriſt, and for your liberall diſtribution vnto them* [x]. This will cauſe their ſoules to bleſſe you, all the daies of their life, and cauſe you *that haue watered others, to bee watered your ſelues.* It will be *an odour of a ſweet ſmell, a ſacrifice acceptable well pleaſing vnto God.* It is but a *loane vnto the Lord*, who giues the *broad ſeale* of many *pretious promiſes*, to pay vs againe; yea to reward it a *thouſand fold. For God is not vnmindfull of your worke and labour of loue, which ye haue ſhewed towards his name, in that ye haue miniſtred vnto the Saints, and doe miniſter* [o]. Wherefore, dearely beloued, *if there be any conſolation in Chriſt, if any comfort*

[n] Phil. 4. 17.

[x] 2 Cor. 9.

[o] Heb. 6. 10.

comfort of loue, if any fellowſhip of the Spirit, if any bowels, and mercies, thinke on this, and be ready vnto it; not bearing it as a burden, but count it a bleſſing to be counted worthy, and enabled to releeue the deare Saints of God; yea to adminiſter to the neceſſities of Chriſt himſelfe. Wherefore delay not this dutie: ſtirre vp your friends; ſtraine your ſelues to the vtmoſt, with all alacritie. *He that ſoweth ſparingly, ſhall reape ſparingly; and hee which ſoweth bountifully, ſhall reape bountifully*[p].

[p] 2 Cor. 9. 6.

Directions to get brotherly-kindneſſe.

Thus farre haue I preſſed the dutie. It now remaines that I adde ſome directions for the attainment of the grace it ſelfe.

1. Let vs labour to be poſſeſſed with a due eſtimation and admiration of ſuch as are *Brethren*; not looking on them, as the world doth, obſeruing nothing but their corruptions and failings;

failings; but rather consider in what high account the Lord himselfe hath them, notwithstanding all their infirmities. They are *Right Honourable*[q] in his *Court*, and of his *Priuie Councell*[r]; yea his *Fauourites*[s], and speciall treasure[t], as deare vnto him as the *apple of his eye*[u], *Heires Apparent* of the kingdome of heauen proclaimed[x], and in part possessed of it already[x]. This would draw our loue to, and delight in them, when we consider them as the *excellent of the earth*[y]. Loue fastneth on nothing, in which it doth not conceiue some excellencie[z].

q Isai. 43.4.
r Psa. 25.14.
s Zeph. 3.17.
t Mal. 3.17.
u Zach. 2.8.
x Rom. 8.17.
x 1 Ioh. 3.1.
y Psal. 16.2.
z Isai. 53.2.

2. Let vs labour to purifie our selues of all *selfe-loue*, the *moth* of all *brotherly-kindnesse*. He that is an admirer of himselfe, is neuer a hearty louer of men that come neere him, or out-strip him in excellencie. So that the consideration of any

any mans excellencie, makes him the more hated of a *ſelfe-louer*. Therefore *Paul*, when he exhorteth to vnitie, and amitie; puts in a caueat againſt all vaine-glory: *Let nothing be done in ſtrife or vaine-glory* [a]. [a] Phil.2.2,3.

3. Labour *to purifie our hearts in obeying the truth through the Spirit*, euen in this particular, *to the vnfained loue of the brethren* [b]. *Brotherly-kindneſſe* dwells no where, but in purified hearts. Looke what diſgrace and malice the lewd wretches of the world, and heires of hell doe daily belch out againſt the brethren: the ſame would we doe alſo, if our hearts were not purified from that naturall malice that is within vs all, againſt all goodneſſe. There is no louing of one another *feruently*, vntill wee haue gotten *pure hearts*. [b] 1Pet.1.22.

4. Labour daily to comprehend more fully the *exceeding great-*

greatneſſe of the loue of God towards our ſelues. For this will the more enlarge vs to others. He that findes any great Perſonage extraordinarie kinde, will giue a great deale the more reſpect to his ſeruants about him, eſpecially ſuch as watch all opportunities to doe him any good office to their Lord. Experience tells vs, that no Chriſtians haue ſo large hearts, & ſuch bowels of compaſſion, as they in whom *the loue of God* is moſt plentifully *ſhed*. As the pot muſt firſt be throughly heated, before it will cauſe the liquor within it, to boyle: ſo our hearts muſt firſt bee throughly warmed by the ſenſe of Gods loue to our ſelues, before our loue, and bountie will runne ouer to others.

5. Be not ouer-curious in ſearching out the infirmities, and corruptions of *brethren*, but rather mantle them with loue.

loue. *Solomon* would not haue a man *lay his eare* as an eues-dropper, *to euery word that is ſpoken; leſt he heare his ſeruant curſing him* [c]; and ſo he ſhould fall to hate his ſeruant, and vex himſelfe, to no purpoſe. He that hath an open eare to euery tale that is carried, of Profeſſors, may hope to loue them when he comes to heauen, (if euer he come there) but not before. The way to loue, is to paſſe ouer infirmities of a brother, and to admoniſh him ſecretly without any after repetitions. So ſaith the Wiſeman from the Spirit of God himſelfe: *He that couereth a tranſgreſſion, ſeeketh loue; but he that repeateth a matter, ſeparateth very friends* [d]. Seldome is a charitable man inquiſitiue, or an inquiſitiue man charitable. And he that will not couer what others finde out, but rather diſcouer what others ſhould

[c] Eccleſ. 7. 21.

[d] Pro. 17. 9.

ſhould not know, is an odious perſon to all his neighbours: and the Towne he liues in, longs for a *vomit* to ſpew him out.

6. Spend the time of meeting more profitably then men vſe to doe. If men will trifle out a large portion of time in idle prate, and not ſet themſelues to incourage, and whet, and *prouoke one another to loue and to good workes*, no maruell they be no more louing. For when they are not imployed in *building vp one another in their moſt holy faith*[e]; then they fall either vpon matters of State, and things too high; or elſe vpon ſome of their neighbour Profeſſors: ſpending whole Orations againſt ſuch and ſuch men; which by one meanes or other come to know it againe; and then, what heart-burnings, and ſecret boylings of paſſions may we ſee among brethren!

e Iude 20.

This

This is iuſt with God, that when men *come together rather for the worſe then the better*; he ſhould diſcouer their backbitings, and ſmite them with vnbrotherly diuiſions, that may hinder their meeting at all. In dangerous times *they that feare the Lord ſhould ſpeake one to another*, to hearten one another in grace. This would knit their hearts together in an indiſſoluble knot of durable loue: as we ſee plainly in that of the Apoſtle, who ioynes the *prouoking of one another to loue*, and *to good workes*, together: becauſe to prouoke one another *to good workes*, is to prouoke one another *to loue*.

CHAP.

Chap. IX.

Of Charitie.

AND to *Brotherly-kindnes*, *Charitie*. This is the laſt *linke* of this golden *chaine*: and this is well ſet at the end, becauſe a man had need be furniſht with all graces, before he can be furniſht with this. *Charitie is the end of the Law* [f]: *Finis conſummationis, non conſumptionis*: that is, the conſummation, not the conſumption of it. It is the *end of the Law*; as *health* is the end of *phyſique* [g]. All the *lines* of the Second Table tend to this *Center*. He that hath once taken out this leſſon, *is a perfect man*. But to come to the matter.

[f] 1 Tim. 1. 5.

[g] *Auguſt. Enchirid. ad Laurent. cap. 121. Chryſoſt. in Rom. 7.*

Charitie is ſometimes taken *largely*,

largely, and sometimes more *strictly*.

Charitie taken *largely*, is that *Theologicall Virtue* (as they call it) whereby we loue God for himselfe, aboue all, and all others for God, and in God.

Charitie taken *strictly*, is vsed in a threefold sense. 1. For that part of charitie, which is exercised in workes of mercy towards those that be in miserie[h]. 2. For that speciall measure of affection which is borne vnto the *godly*[i]. 3. For that beneuolent affection, we ought to beare vnto all men, considered as men; who in respect of *nature* and *creation* are our brethren, where euer they dwell: and in respect of *commerce*, and occasion of intercourse, or administration, are our *neighbours*. And so the *Law* takes it, when it commands vs to *loue our neighbour as our selues*.

[h] Heb. 6.10.

[i] Ephes.1.15.

In

How Charitie is taken here.

In this place it cannot be taken for *Loue* in the *largeſt* ſenſe: becauſe it is diſtinguiſhed from *brotherly-kindneſſe*. Nor can it be taken for *charitie* towards the *godly*; for *they* are the proper obiect of *brotherly-kindneſſe*. Therefore it muſt needs be taken for *Charitie towards all men*, conſidered as men, and capable of happineſſe as well as our ſelues; performing all workes of mercy and charitie that their neceſſities require. Hence obſerue:

Obſeru.

The charitie of a Chriſtian muſt extend to all men capable of bliſſe, as much as to himſelfe. Thou ſhalt loue thy neighbour as thy ſelfe. If thou demand; *But who is my neighbour?* Our Lord himſelfe put the anſwer into his mouth, Who firſt made the queſtion: not only thoſe that dwell the next doore to vs, or in the ſame Pariſh; but all men *created in the image of God*, although

though they dwell in *India*. The *wounded man*, our Sauiour ſpeakes of, was a meere ſtranger to the *Samaritan* that *ſhewed him mercy*; and he chargeth all *to goe and doe likewiſe* [k]. To which agrees the Apoſtles precept, *Doe good vnto all* [l].

k Luke 10.

l Gal. 6. 10.

And leſt we ſhould imagine our Sauiours charge not to be vniuerſall; hee leaues not our very *enemies* without the range of our charitie; but thus expounds the Law: *Yee haue heard that it hath beene ſaid, thou ſhalt loue thy neighbour, and hate thine enemie.* Who ſaid ſo? Not God, but the blinde Phariſies, who tooke vpon them to be *teachers of the Law, vnderſtanding neither what they ſaid, nor whereof they affirmed.* Therefore our Lord expungeth this falſe Gloſſe, and thus inſerts the minde of the Law-giuer: *But I ſay vnto you, loue your enemies.*

And leſt wee ſhould thinke, that diſſembled wordie loue were enough, he adds; *Bleſſe them that curſe you; doe good to them that hate you; and pray for them which deſpightfully vſe you, and perſecute you* [m]. In theſe words *Synecdochically* including, that all things *whatſoeuer wee would that men ſhould doe vnto vs, the ſame we ſhould doe vnto them; for this is the Law, and the Prophets* [n].

m Matth. 5. 43, 44.

n Matt. 7. 12.

Thus haue wee ſeene that none muſt be excluded our charitie. But now wee muſt further ſee what this *extenſiue charitie* includeth in it. Vpon ſuruey, I finde that it requireth of vs two things eſpecially.

1. An vnfained *deſire and prayer to God that they might be ſaued* [o]. Loue being a well-willing affection, muſt will the chiefeſt good, or elſe it is not

o Rom. 10. 1.

not perfect loue: and this not only from the teeth, but the heart. *How can we say, we loue them, when our heart is not with them* p?

p Iudg. 16. 15.

2. An earneſt endeuour to procure them all the good their neceſſitie requires; whether they loue vs, or hate vs. For though *they hate vs without a cauſe*, yet we are neuer without a cauſe to ſeeke their good, becauſe they are of the ſame nature with vs. Therefore remember our Sauiours iniunction; *Doe good to them that hate you*. And that in theſe particulars.

1. In labouring their conuerſion to *ſaue their ſoules from death* q; which to neglect, were a moſt bloudie part of a cruell *murderer* r. He that ſhould ſee a man going into ſome dangerous place, being bound to giue warning of the danger to all that paſſe by him, and yet

q Iam. 5. 19, 20.

r 1 Ioh. 3. 15.

neglect it; would be iudged of all men to be guiltie of his bloud, that for want of warning ranne vpon his ruine. Of what great ſinne are they then guilty of, that can ſuffer many ſoules to paſſe along by them to hell, and neuer take paines to tell them of the danger, and diuert their courſe! How will men cry out to one that vnwittingly, or deſperately rides into ſome deepe riuer, or quick-ſands! How ſilent are they to them that gallop vpon the ſpeed to damnation!

2. In cheerefull adminiſtring to their neceſſities, without difference of friends, or enemies. *If thine enemie hunger, feed him; if he thirſt, giue him drinke* [f].

[f] Ro. 12. 20.

3. In preſeruing them from all manner dammage in their eſtates. *If thou meeteſt thine enemies Oxe, or Aſſe going aſtray, thou ſhalt ſurely bring it backe*

backe to him againe. If thou ſee the Aſſe of him that hateth thee, lying vnder his burden, and wouldſt forbeare to helpe him, thou ſhalt ſurely helpe him [t].

[t] Exod. 23. 5, 6.

4. In the endeuour of his reformation to politique obedience to the gouernment of the Church or Commonwealth wherein he liues. Firſt *admoniſhing him priuately*; after, more openly: and if this ſerue not, to bring him to the Magiſtrate to receiue ſuch recompence as his obſtinacie deſerues [u]. This may well ſtand with true and feruent loue. The father cannot be accuſed for want of loue to his ſonne when he *corrects* him; not *letting his ſoule ſpare for his crying*. Yea it were *hatred, to ſuffer ſinne vpon him*, for want of *rebuke*, and correction.

[u] Matth 18. 15, 16, 17, 18.

5. In whatſoeuer other offices we can performe, according

as any mans occasions require, with our purse, our hand, our good word, our substance, (if it appeare we may by any of these doe them good) to the vtmost of our power, without any reall wrong to our selues. Charitie begins at home, but must not end there.

And that this may no longer seeme a strange or harsh doctrine to any; I will in the next place propound sundry grounds of the equitie, and necessitie of louing, 1. All men in generall. 2. Our enemies in particular.

Reasons.

1. For the louing of *all men*; we haue these reasons to induce vs.

1. For the loving of all men.

1. We are all made of the same *lumpe*, by one and the same *Creator*. Now it is naturall to loue all of the same nature; as it is for brethren to loue all those that are begotten of the same father and mother.

This

This was the ground of *Iobs* affection and reſpect vnto his very ſeruants; not daring to *deſpiſe* them, knowing that *God who had made* all, would *require* it of him. *Did not he that made me in the wombe, make him? and did not one faſhion vs in the wombe* ?* As if he ſhould ſay; Is he not my brother? muſt I not loue him? And this is the argument the Prophet vſeth againſt the deceitfulneſſe, and hollow-heartedneſſe of men towards each other. *Haue we not all one father? hath not one God created vs?* and thence hee inferres, *Why doe we deale trecherouſly euery one againſt his brother x ?*

* Iob 31. 13, 14, 15.

x Mal. 2. 10

2. We are all bound to come as neere vnto God as poſſibly we can, and *to learne of him y*, who *loueth all, and hateth none*, as they be his creatures. Therefore Chriſt preſſeth vs to *loue* all, that we may be *the children*

y Mat. 11. 29.

z Mat. 5. 45.

of our Father which is in heauen z: that is, by this, becomming like him, & declare hereby to the world, that we are his children. The more vniuerſall our loue, the more conformable we are vnto God. He that loues no more, but his friends, is in Chriſts eſteeme, no better Chriſtian, then a *powling Publican* in the account of the Iewes, that was as odious to them, as a Promoter to vs.

3. God hath ſo diſpoſed, that there is none ſo compleat, but ſometimes needs the helpe and loue of others in moſt, if not in all thoſe things we are to adminiſter to others. Reaſon therefore wills vs to doe to them, as *we would haue them doe to vs.* As in the bodie naturall, all the members need one another, ſo that *none can ſay to any, I haue no need of thee*; and thus God hath ſet them, *that there may be no ſchiſme in the*

the bodie, but that the members should haue a mutuall care one of another: So it is in the great frame of mankinde. *Dines* may sometimes stand in need of *Lazarus*: Therefore let all men loue one another.

2. For the louing of enemies, we haue these grounds to inforce vs.

2. For the louing of enemies.

1. Because there is that, in the greatest enemie, which is more cause of loue, for Gods sake, then any offence he can make against vs, may be cause of not louing him, for his owne sake. For there is in him, *our owne nature*, and the *image of God*, whereby he is capable of glory as well as we. For this therefore are wee bound to loue him. For his owne sake, he is hatefull; but for Gods sake, and image, he is louely.

2. Because we are bound to *forgiue him all his trespasses*,

or elſe we are ſure *neuer to be forgiuen our ſelues* [a]. But we can neuer forgiue him wholly, whom we loue not, but hate. Therefore the Apoſtle euer placeth *loue*, and *kindneſſe*, before *forgiueneſſe* [b].

[a] Matth. 6.

[b] Eph. 4. 32. Col. 3. 8, 9.

3. Becauſe he that hates an enemie runnes againſt the expreſſe charge of God to the contrary: and ſo we commit a greater ſinne againſt God, by *not louing*, then our enemie doth againſt vs, by offending. He ſinnes againſt man, but wee deſperately ſinne againſt God, in that wee caſt his precept behinde our backs; and tell him to his head, that fleſh and bloud will not endure it. Now, we are deeper in danger then our enemie. Only our enemie was firſt in the tranſgreſſion; the more is our ſinne, if wee follow. Shall we chuſe rather to commit ſinne with our enemie, then

then forgiue a ſinne to our enemie? God forbid.

For the further clearing of this point touching *Charity to enemies*, which is one of the hardeſt leſſons in all Chriſtianity, I muſt propoſe and anſwer ſundry neceſſary Queſtions. Queſtions to cleare this point.

1. *Quæſt.* Whether is the louing of enemies a *precept*, or only a *counſell*? that is, whether doth thoſe ſpeeches of our Sauiour lay a ſtrict command vpon all men, to performe this as a duty of neceſſity; or are only counſels to doe it, as being better (of the two) then not to doe it? 1. Queſt.

Anſw. Some reſolue thus: To loue enemies in inward affection is inioyned as a precept vnto all: but the expreſſing of it in actuall beneficence, is a *precept* to the perfect or grown Chriſtians; and onely a *counſell*, to the *imperfect* and young beginners

beginners in Christianity [c]. But when our Sauiours command to *loue enemies* is generall; and that is not loue, which is not shewed in *deeds*, as before we haue seene; our safest course will bee to embrace it as a *charge* and *precept* to *all*. All the *counsels* that God giues vs to duty, are equiualent to *precepts*.

[c] *Alex. de Hal. par. 3. q. 59. m. 5. ar. 2. in Resolutione.*

This answer giues resolution in part to the second question, which partly depends vpon this. But I will make it a particular question by it selfe: to preuent tediousnesse, and make the answer more full.

2. Quest.

2. *Quest.* Whether is euery man bound to *expresse his loue in doing good to all his enemies?*

Answ. Two things in generall must bee premised for answering this question. First, wee must consider *who is an enemie*. Secondly, wee must consider

consider an *enemie in foure respects.*

1. He is not an enemie that vpon any occasion offendeth and doth vs displeasure; for this our deerest friend may often doe. But hee is an enemie, that of set purpose out of a *maleuolent* affection doth causelesly wrong vs, and persist in his enmitie. And of this man the question is propounded.

2. Wee must now consider this man in foure respects; *viz.*

1. In respect of his *present case.* At all times of his necessitie wee are bound to releeue him: but at other times we are not bound to prosecute him with so much bounty, as wee would a friend. *If thine enemie hunger, feede him*: that is, doe him good in his necessity. To loue our enemies is an *affirmatiue precept*, which therefore binds vs *at all times* to stand willing,

Precepta affirmatiua obligant semper, sed non ad semper.

willing, and ready to performe any office of loue, when we see him in neede: but it doth not binde vs *to all times without exception, or intermission*, whether he be needy, or not.

2. In respect of *familiar society*, and *intimate friendship*. So we are not to respect and countenance him as a bosome friend; because this cannot be so much good to him, as danger to our selues, in laying our selues open to more disaduantage. *Friendship* is onely to bee held with *good men*, because goodnesse is the ground of friendship. No friendship is to be sought, or accepted from a wicked person: because there can bee no consent of wils betweene a good man, and a bad. We see a father, yea our *heauenly Father* doth not giue like countenance to *stubborne*, and *obedient* children. And yet he will be ready enough to helpe the

the worſt childe hee hath, in any thing that is fit. Wee are therefore to doe good to enemies; but not let them come too neere, but rather baniſh them vtterly from our *ſociety* [d]; becauſe they will diſtract and hinder vs in other parts of our obedience to God. *Serpentine* policy, and *doue-like innocency*, muſt teach vs to feed them, as one that giues meat to a Lion.

d Pſal. 119. 115. Pro. 1. 14, 15 Pro 22. 24, 25. 2 Theſſ. 3. 6.

3. In reſpect of *reformation*. So we are to doe him good; not that which he accounts good, (for hee thinkes nothing ſo good, as to bee let alone in his ſinne) but that which in true iudgement and reaſon we ſhall ſee to be good for him. A man is not bound to let alone his enemie in any ſinne againſt God, vnpuniſhed, for feare of ſhaming, or putting him to ſmart of backe or purſe: for loue can puniſh, as well as feede; and ſometimes

sometimes findes a *rod* to bee more needfull for *the fooles backe*, then *meat for his belly*. Indeed tis true, the Scripture wils vs to *giue place vnto wrath*. But yet (as *Hales* acutely) [e] *Aliud est dimittere rancorem qui comitatur vindictam, aliud dimittere punitionem quam comitatur zelus iustitiæ*: It is one thing to send away that rancor which accompanieth reuenge; another, to remit the chastisement accompanied with zeale of iustice. The former we must empty our selues of, but not of the latter. A good man, and a bad, both desirous to punish, are differenced in this: *Bonus magis cupit inimicum corrigi, quam puniri, &c.* The good man desires the correction & reformation of his enemie, rather then his smart: nor is hee delighted to see his enemie skip at the lash; because hee hates him not. But yet hee is pleased

[e] Ibid. vi supra art. 3.

pleased in the *iustice* of God, because hee is bound to loue *that*, and doubts not but it is the good will of God to haue iustice executed vpon obstinate offenders.

4. In respect of *the state* of our enemie betweene him and God. For that enemie which we loue, must bee such an one as is in a state, *capable* of that good which loue is to will, vnto all it loues. Therefore wee are not tied by any commandement, to haue charity towards the *Deuill*, and *damned spirits in hell*; because they are *vncapable* of blisse, as *Bonauenture* well obserued [f]. Nor are wee to prosecute an enemie with loue after he is laid in his graue; because if he repented, he is with God, and hath no need of our loue: If he did not repent; he is in that place, where our loue can doe him no good. We are therefore to doe good vnto our enemies,

f *Bonauent. in 3. sent. distinct. 28. q. 2. 3.*

enemies, whiles they are in this life, ſo long as their ſpace to repent and beleeue, and come to happineſſe, laſteth. And this, wee ſee in *Abraham*, refuſing to ſend *Lazarus* to the ſuccour of *Diues* in hell g.

g Luke 16. 24,25.

3. Queſt.

3. *Queſtion.* Whether are we bound to wiſh and procure *all ſorts of good to our enemie?*

Anſwer. That already ſet downe in the doctrine, might reſolue this doubt: but yet more particular and punctuall is the anſwer of *Lyra* to this ſame queſtion*. He anſwers by diſtinguiſhing of the ſeuerall ſorts of things that bee *good*, thus: *Good things* are either, 1. *Spirituall*, as grace and glory, and theſe wee are bound to wiſh and procure vnto them, all wee can; becauſe theſe are not onely good in themſelues, but alſo ſuch, as no man can abuſe in the vſing of them. A man may *turne the grace of God*

* *Nicholaus de Lyra. in Luc. 6.*

God into wantonneſſe. But this *grace* is the *fauour* of God, not the *grace* that is *in man.* And if it were, hee cannot turne it into wantonneſſe, by vſing it; but for want of vſing it. Theſe therefore *Paul* wiſheth indifferently to all [h]. 2. The ſecond kinde of *good things* is that wee call *naturall* good: ſuch as life, health, ſtrength, ſubtilty of wit, and the like. 3. The laſt kinde is that we terme *bonum fortunæ, outward good* belonging to their *eſtate,* as riches, honour, &c. theſe two latter ſorts of good things we are not further bound to will, or procure to an enemie, then they may ſerue to further his ſaluation; becauſe hee may poſſibly abuſe them. We are therefore to will and procure them *theſe,* vpon *condition,* and *limitation*; for further then this, we may not wiſh them to our ſelues.

[h] Rom. 10. 1.

4. *Queſt.*

4. Queſt.

4. *Queſtion.* Whether is a man bound to *pray for all ſorts of enemies?*

Anſw. Some there may bee, for whom wee are not bound to pray; as namely *ſuch* as *ſinne againſt the Holy Ghoſt.* Which the Apoſtle cals πρὸς θάνατον, a *ſinne vnto death.* And doth not enioyne vs to pray for ſuch offenders [i]. But ſuch malefactors, through Gods goodneſſe, very rarely appeare. Our enemies are not ſuch. For now the queſtion is, of our owne enemies, conſidered as offenders againſt *our ſelues.* And for theſe our charge to pray, is without exception of any in this life; without they giue manifeſt declaration of their apoſtaſie, and abiuration of the faith. Becauſe as *Auſtin*, alledged by *Hales* to this purpoſe, well ſpeaketh: *De quocunq; peſſimo in hac vita conſtituto non eſt deſperandum: nec*

[i] 1 Ioh. 5. 16.

pro

pro illo imprudenter exoratur, de quo non desperatur [k]: Of the worst of men remaining in this life, we may not despaire: nor is it folly to pray for him of whom it were a breach of charity to despaire. Therefore shall wee find *Dauid* to haue beene at his *prayers*, and *fasting in sackcloth, for those that rewarded him euill for good, to the spoiling of his soule* [l].

k *Alex. Hales par. 3. q. 59. m. 5. ar. 7. ex Augustino lib. 1. Retract. cap. 19.*

l Psa. 35. 12, 13.

5. *Question.* Whether in *no respect, may we hate an enemie?*

5. Quest.

Answ. In an enemie, there be two things, saith *Bonauenture* [m]; *Nature*, and *Sinne*. All men, in as much as they still retaine some reliques of *Gods image* in their *nature*, and are *capable* of happinesse, are to be loued. But *euill* men as *euill* men are not to be loued, but rather loathed. For thus God himselfe doth; who in respect of nature, *hateth nothing that he hath made*; but in

m *Bonauent. in 3. sent. dist. 28. q. 2. ar. 3.*

in respect of *sinne*, they are an *abomination* vnto him. To the same purpose, *Hales*: *Aliquos piè amare & odisse possumus; vt quos dilexeris, odisse, & quos oderis, amasse conueniat*[n]: Some there be, whom wee may piously both loue, and hate: insomuch that it may well agree to hate whom wee loue, and loue whom we hate.

[n] *Alex. Alens ibid. ar. 6.*

But heere wee must distinguish *de culpa, of offence*; because if it be considered as an *offence* against *our selues*, wee may not hate an enemie for this, but only as our enemie offends against *God*. And this is cleare: because *our* enemies, strictly taken, must be loued, not hated for any thing they commit against our selues; vnlesse their offence stricke also at God himselfe: then, we are for this last, to hate them; and so wee are to hate them, not

not as *our*, but as *Gods* enemies. Thus *Dauid*, before vs: *Doe not I hate them, O Lord, that hate thee? and am not I greeued with those that rise vp against thee? I hate them with a perfect hatred, I count them mine enemies* o. But in doing of this, we must take this caution with vs: When wee hate a sinner, we must neither hate his nature, for his sinne; nor his sinne, for the man: but hate sinne, as sinne, and loue the man, for his nature; and out of loue to his nature, doe what wee can to destroy his sinne.

o Psal. 139. 21, 22.

6. *Question.* Whether is it lawfull to *curse an enemie*; as *Eliah* p, *Elisha* q, *Dauid* r, and our *Lord* s himselfe haue done?

6. Quest.

p 2 Kin. 1. 10, 12.
q 2 Kin. 2. 24.
r 1 Sam. 26. 19. Psal. 69. 22. &c.
s Matt. 11. 21. *& alibi passim.*

Answer. That these did it lawfully, there is no question, because *a curse* followed those, whom they cursed. But in what manner, and vpon what warrant,

warrant, *ſub Iudice lis eſt*, is all the difficultie. Some ſay they did it by their *Prophetical* authoritie, anſwerable whereunto is that *power* communicated to *Miniſters of the Goſpell* [t]. Others, that they did it *per prædictionem quid eſſet futurum, non optantis voto, ſed ſpiritu præuidentis*: prophecying what would befall thoſe perſons, not wiſhing, but only foreſeeing and foretelling thoſe euils to come vpon thoſe accurſed men. Of this opinion are *Chryſoſtome* [u], *Auſtine* [*], and *Hales* [x]. But whether *this*, or *that*, were their warrant, and manner of denouncing thoſe curſes; theſe, being all extraordinary perſons, making imprecations vpon extraordinary occaſions, they can be no Preſidents for ordinary perſons, in ordinary offences, for which impatient and godleſſe wretches take vpon

[t] 1 Cor. 16. 22.

[u] *Chryſoſt. vt citatur in Gloſſ. in Luc. 6.*
[*] *Auguſt. ſerm. dom. in Monte.*
[x] *Hales ibid. par. 3. q. 59. m. 5. ar. 6.*

on them to curse all that offend them in the least degree.

I know some doe giue a limited *toleration*; *Inimicorum vitio maledicere licet, naturæ non licet* [y]: making it lawfull to curse their *sinne*, but not their nature. But me thinkes, the Apostle pares this cleane away, when he thus commands: *Blesse them that persecute you; blesse I say, and curse not* [z]. *Cursing* is a part of reuenge, which is *Gods*, and not *ours*.

It is not therefore lawfull for any, but such as haue *power of the keyes*, to curse. Nor haue they power to curse, for *fees*; (as some doe, who had rather, with the dreadfull axe of *Excommunication* hew off a member from the Body of Christ, and cast him into the armes of the Deuill, then lose a fee) this power was only lent them, for the correction

[y] Hales ibid.

[z] Rom. 12. 14.

and terror of ſcandalous offenders [a], and ſuch as contemne gouernment [b].

7. *Queſtion.* Whether is a man bound *ſo to loue an enemie*, as to wiſh good to him *ſo feruently, as wee doe to a friend?*

Anſwer. It is one thing to loue *æquè intensè*, in all reſpects *alike feruently*: another thing in the act of well willing, to loue *actu æquè intenſo* [c], with an *equall intenſiue act.* The former notes a higher prizing, and valuation of the thing loued, then the latter doth; which only notes the ſame degree of well willing ſuch things as wee equally wiſh both to enemies, and friends.

Now, wee may and muſt loue enemies and friends *equally* in the *intenſiuenesſe* of any *act*, whereby wee will, or procure their good, that wee are bound vnto by the law of loue.

a 1 Cor. 5. 4, 5. 1 Cor. 16. 22.
b Matt. 18. 17.
7. Queſt.
c *Petrus de Aliaco. in 1. ſen. diſt. 1. q. 2. art. 1.*

loue. But wee are not tied in all respects to loue an enemie, as we loue a friend, that grace makes our friend. The reason is, because a *godly friend* (for of him we now speake) doth actually communicate of blisse in part; and hath not onely *nature*, but grace to aduance him to an higher roome in our hearts, then any enemie may hope to aspire, because hee is not yet possessed of any part of blessednesse; (I still take an enemie, for him that is a sinner against God, as well as an offender against our selues) nor hath he any grace to make vs *value* him at so high a rate. Yet forasmuch as *loue* must be *without dissimulation*, we must as heartily wish and will good vnto the veriest enemie wee haue, as to the dearest friend.

8. *Quest.* Whether is not a man bound *to prize some persons that God hath made* 8. Quest.

neere vnto vs by nature, or wedlocke (though they set against vs as enemies) at a higher rate, then others further off, that excell in grace? As for example: Whether may a man or a woman loue some *Ministers* or other *excellent Christians*, more then a *father*, a *wife*, or a *husband*, that take *bad courses*?

Answ. Although it be true, that *grace* is more louely then *nature*, yet grace commands not the affections to vnlooſe their hold from that which God himſelfe hath faſtened them to. There is a στοργὴ, or *naturall affection* vnto Parents, that no man muſt bee without, vnleſſe he will be *impious*. So there is by mariage ſuch a conglutination not onely of bodies, but of hearts and affections, that *a man muſt for this cauſe forſake father and mother, and cleaue to his wife*[d]: and that wife that eſtrangeth or abateth

[d] Gen. 2. 24.

bateth her affections from her husband, vpon any pretence, vnlesse for adulterie, doth violate the *Couenant of her God* [e].

[e] Pro. 2. 17.

Wee must therefore distinguish of *loue*, which in respect of the *ground*, may bee termed either *Naturall*, or *Spirituall*: *Naturall*, is that entire affection to, and valuation of such as God hath knit vs neere vnto by the bonds of *nature*, or *coningall societie*. *Spirituall loue*, is that sincere affection to, and prizing of such as doe excell in *grace*. These two compared one with another, may be thus preferred. A man may loue a gratious man, as a gratious man, more then him that is vngratious; but one may not loue a gratious man better then a husband or a wife considered in these relations: because if a man haue neuer so much grace that is further off, another mans wife may not loue him

with that deare loue, where-with ſhee is to loue her huſband, for her couenants ſake; although ſhee ſhould except community of bodies. And ſo a maried man may not loue a gracious woman that is not his wife, with that dearenesſe of affection, which he is to beſtow on his wife, as his wife. The reaſon is, becauſe *grace* doth not teach vs to neglect or breake any *Couenant of God*, but rather ſtabliſh it, and ſtirre vs vp to keepe it with more fidelity.

Briefly wee may conclude it thus. A gracious perſon is to be reſpected more in regard of *admiration* and *imitation*: but Parents, or Husbands, or Wiues, are to bee loued aboue all the world, in reſpect of *obſeruation, preſeruation, entirety, loialty*, and *faithfull performance of all duties* compriſed in that Couenant of God, which

which he hath called both parties to ſeale vnto.

I haue beene large in the reſolution of theſe eight queſtions, which I could not well leaue out, without leauing many ſcruples in ſome readers minds. It is now high time to draw towards the concluſion, in an *vſe*, or two.

If this be our dutie, to loue *all men*, as well *enemies*, as friends; it is then a great fault among vs that we are ſo farre from this dutie, that ſcarce any doe in good earneſt beleeue themſelues bound vnto it. I may giue inſtances too many to proue this accuſation no ſlander. Come to moſt euen of the richeſt men, for ſomething extraordinary for the poore; what maundring, grudging, complaining will they keepe! And in ſtead of being *ready to diſtribute, and willing to communicate*, fall to curſing, Vſe 1.

and railing at thoſe that demand it. They will haue no man maſter of their purſes, no not God himſelfe; they neuer dreame of this thing called *Charitie*, which muſt maſter them, and command their purſes vpon all occaſions.

There be others of ſuch a ſowre, ſullen, dogged diſpoſition, that they can loue no man heartily, but themſelues. And if they doe force themſelues to fawne a little, one neighbour, or two, of their owne *cut* and *humour*, muſt haue all the loue they can ſpare: and all the reſt may goe ſhake their eares, and goe without; as if no bond lay vpon them to loue any man liuing, but whom they pleaſe.

Nay it were well that many were not much worſe then thoſe *Publicans*, (whom our Sauiour vpbraided) and did not refuſe to *loue thoſe that loue*

loue them, and doe them all the good they can. How common is it for men to mistake friends for foes, and foes for friends; and to vndoe themselues by those they bestow most loue vpon: like those that bestow a great deale of pretious hot water vpon a *dropsie* that will be sure to kill them: and all because they loue not any, in conscience of that dutie they owe vnto God, but only for by-respects.

Haue wee not many that thinke it an impossible, and vnreasonable taske, to *loue an* "*enemie?* What? loue him that "daily railes at them with such "bitternesse, as if hee had "beene as farre as hell for euery word that tumbles out of "his mouth against them, and "doth them all the spight and "mischiefe hee can possible "worke them? Loue this man? "then loue the deuill himselfe,

"(thinke theſe men.) Can "fleſh and bloud beare this? "Nay they will rather die a "thouſand deaths then endure "him: if they could loue him, "they would not. They haue ſaid enough now, (they hope) to ſtop any fooles mouth, that ſhould be ſo ſilly, to perſwade them to loue ſuch an enemie; which, none but ſome faint-hearted Prieſt, that trembles at the ſight of a ſword, would draw them to. But know O man, from the Lord himſelfe, that all this will not beare thee out in not louing thy enemie. For all that an enemie can doe in matter of offence, to our ſtaring gallants, is but to prouoke *fleſh and bloud*; it cannot make *grace* to hate him for it: as wee ſee in the examples of *holy* men who haue loued the greateſt enemies that euer they had. Doth not God *doe good to the* vnthankfull and *euill*? Did not

not *Christ die for vs whiles wee were enemies?* Did not *Dauid* entirely loue, and tender the good of his moſt cauſeleſſe bloud-thirſty enemie, perſecuting *Saul?* How many ſeruices had *Dauid* done him with the hazzard of his life? How often did God put the life of *Saul* into *Dauids* hand? how tender was *Dauid* of him, notwithſtanding his malice, that the man who brought tydings of his death, receiued preſent death for a reward of ſuch vnwelcome tydings? The like wee ſee in *Steuen* towards his enemies, who in the midſt of that tempeſt of murdering *ſtone*-ſhot, which cruelly beat out his braines, could finde in his heart *to kneele downe and pray, Lord lay not this ſinne to their charge*[f].

Vide Chryſoſt. hom. in Pſal. 7. tom. 1.

[f] Act. 7. 60.

All this doth let vs ſee, that the cauſe why wee cannot loue an enemie, is not ſo much the

abundance

abundance of his *hatred*, as our *want* of *grace*. And therefore now it is a cleare caſe, what fleſh and bloud cannot, grace muſt yeeld vnto. And take this for a rule: Hee that hath not grace to loue an enemie, did neuer loue friend from his heart, for friendſhip ſake, although he dote vpon him neuer ſo much. Fly his friendſhip, that cannot loue an enemie; for hee is certainly a hollow hearted graceleſſe friend: if euer thou moue him, hee will remoue thee for euer from his heart.

There be one ſort more whoſe mouthes muſt be ſtopped: and they are ſuch, as thinke no man can be in charitie with them, that rebukes and reproues them. Nay, Loues hand can ſtrike, as well as ſtroake; and ſcourge, as feed; and launce and wound as well as binde vp and heale. Loue, ſaith

ſaith *Bernard*, is a good mother, that ſometimes takes vp her children, and whips them, as well as kiſſe them. *Piè ſolet ſæuire, ſine dolo mulcere; patienter nouit iraſci, humiliter indignari*[g]: Shee is wont to rage piouſly, as well as ſeeke to pleaſe without deceit; ſhee knowes how to be patiently angry, and humbly frowning. The reaſon we haue from *Solomon*: *Open rebuke is better then ſecret loue. Faithfull are the wounds of a friend; but the kiſſes of an enemie are deceitfull*[h]. *Dauids* humilitie is now out of faſhion, that would giue any man leaue to knocke him ſoundly with a plaine admonition; aſſuring himſelfe it could *neuer breake his head*: and therefore put it in his prayer vnto God, that he would euer prouide him ſome *righteous man to ſmite him*[i] continually. He knew well enough, what many

[g] *Bern. epiſt. 2. ad Fulcon.*

[h] Pro. 27. 4, 5.

[i] Pſal. 141. 5.

many ſince his time haue by wofull experience found to be true; that, A flatterer is but a ſecret theefe, that cares for nothing but to get what he can for himſelfe, and ſend the reſt to the deuill. It were cruell pittie, not (with all haſte) to ſnatch a friend out of the fire, for feare of putting ſome member out of ioynt, to ſaue him a burning. And God himſelfe doth not account that, *loue*, but deadly *hatred*, which makes a man forbeare to *rebuke his brother plainly*, and ſo *ſuffer ſinne vpon him* [k], for want of this dutie of loue. It is too plaine, they extreamely loue their ſinnes, that will not endure any man ſhould offer to plucke them from them; or ſo much as ſpeake an ill word againſt them. He that deſires to be cured, layes open his ſore to the ſearching inſtrument, and ſtill calls to his Chyrurgion to be

k Leu. 19. 17.

be ſure he goe to the bottome: but he that laps it vp, and keeps it warme, and will let no bodie touch it, is ſure of an vlcer that will rot his whole bodie, if he continue in that daintie fooliſhneſſe, not enduring the ſearching and launcing of it.

To conclude all in charitie, let this which hath beene ſpoken, make vs more *charitable*, ſince it is but our dutie, which all muſt performe, or periſh for euer. Now let vs begin to try how we can loue an enemie. It is not in our power, ſaith *Chryſoſtome*, not to haue enemies; but it is in our power not to hate enemies; and it muſt be our endeuour to loue them. The meanes I ſhall adde to helpe vs herein, ſhall only be motiues (added to the former) to induce vs hereto. Vſe 2.

1. Conſider, that there is none of vs all, but would be glad

glad to be loued of all the men in the world, if we could bring it to passe. Now what reason can we haue to expect this, when we are resolued to loue but a few?

2. Remember that we daily trespasse against God, more then any can trespasse against vs. And we looke that God should, for all this, loue and forgiue vs, and thinke neuer the worse of vs. But tis in vaine to expect this at the hands of God, vnlesse we doe the like to our enemies. Our *Sauiour* hath *often* auoucht it, lest any man should thinke, hee will be better then his word.

3. Consider that it often happens, that one cruell enemie falls at one time or other into the hands of another, on whom he hath powred most contempt. As we see in *Saul*, falling often into *Dauids* power:

power: And daily examples of men that come within the reach of their greateſt enemies, that may doe them moſt miſchiefe; and then if they could not formerly finde in their hearts to loue them, it were vnreaſonable to expect their fauour, and baſe to deſire it.

4. Conſider that while wee loue not our enemies, we haue another at our powles, that does vs more miſchiefe then all the reſt. The deuill would aske no better aduantage then to ſettle a man in this vncharitable humour. For then hee knowes it an eaſie matter to worke him to any villanie whatſoeuer. We ſee it in *Cain*, in *Saul*, and others, that by meanes of this ſinne, were drawne vnto murther, and all barbarous cruelrie. Therefore that *Item* of *Auſtin* is worth our obſeruing: *Diſce diligere inimicum, ſi vis cauere inimicum:*

cum[l]: If thou wilt beware thy great enemie, loue thy little one.

l Augustin. in Psal. 100.

5. Consider, though it be more *comfortable* to loue a *friend*, yet it is more *honourable* to loue an *enemie*. *It is a mans glory to passe ouer a transgression*[m], saith Wisdome it selfe. Let any man iudge, who behaued himselfe more honourably, *Lamech*, or *Dauid*? This is certaine: He that loues an enemie, gets a greater conquest, then he could doe by hating him, though he should cut him in peeces. He that followes his enemie with loue, will still get ground of him, doe what he can for his heart; and beare away the honour, in the eyes of all that looke on.

m Pro. 19. 11

6. Lastly consider: He that loues an enemie shall draw a greater reuenge vpon his enemie, by his loue, (if his enemie notwithstanding his loue, per-

sist

sist in his enmitie) then hee could possibly doe by any other meanes. This is euident from that of the Apostle: *Dearely beloued, auenge not your selues, but rather giue place vnto wrath; for it is written, vengeance is mine, I will repay, saith the Lord* [n]. He that being wronged, if he can but haue patience to leaue the reuenge vnto God, and goe on in his loue, shall be sure to haue it done to his hand by the Lord himselfe: who as hee keeps this prerogatiue royall to himselfe alone, so will he see that no man shall be a loser that will not presume to snatch Gods owne sword out of his hand.

[n] Ro. 12.19.

Yea the way to load a persisting enemie with vengeance is to loue him with all our hearts. For this will bring *the coles of fire vpon his head* by *heapes* [o]. And take this to the vantage:

[o] Vers. 20.

vantage: Whereas if thou hadst not loued him, but fought to reuenge thy selfe vpon him, thou hadst grieuously sinned, though he had deserued as much at thy hands; now that thou loueſt him, he shall be met with in another fashion then thou couldst haue done, with all thy power: and thou shalt be free from sinne in that reuenge, & for thy charity, immortally crowned with glory. He that with all this, will not be moued to loue an enemie, deserues to haue enemies enow.

FINIS.